THE Testament OF THE Tvvelve Patriarchs,

The SONS of *JACOB*

Translated out of *Greek* into *Latin*, By *Robert Grosthead*, Sometimes Bishop of *Lincoln*: And out of his *Copy* into *French* and *Dutch* by others, and now *Englished*.

To the Credit whereof, an Antient *Greek* Copy written in Parchment is kept in the University Library of *Cambridge*.

To which is Added

An Epistle of *PAUL* the Apostle to the *Laodiceans*.

Likewise a Brief Account of *Paul*'s Death at *Rome*, under *Nero Cæsar*.

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of

To the Christian

READER.

'ALbeit these our happy days in some re-
'spect, good Christian, have and enjoy
'divers and sundry works tending to the sub-
'version of *Belial*, and the erection of Godli-
'ness; yet considering that as earthly, so we
'spiritual Souldiers seldom run to the watch
'without alarm; I thought it convenient to call
'on you with this grave and goodly Book,
'of long time hid in Hebrew, now come to
'light in English. The malice of the Jewish
'people in concealing it, by reason of Christ the
'righteous so often prefigured, was intolerable;
'but the singular providence of God in preser-
'ving it, unspeakable, and now at last tho' charge-
'able, yet fruitful is the expressing, and prin-
'ting in our natural Language of this so wor-
'thy, so golden a writ; Being of it self without
'the accessary painting of eloquent speech, a
'Mirror for Princes, a Preacher for all Christians,
'a beautiful Glass for Women, for Children,
'Servants, and such like; A Wise plausible, and
'most ready Schoolmaster, for to apply to eve-
'ry particular estate, his peculiar property. Art
'thou a Prince, a Magistrate, a Ruler, let *Juda*
'rule thee: If thou thinkest upon manly cur-
'age, he teachetheth Valientness: If thou seek
'to govern a right, he wileth thee to fly tyrany:
'If thou thirst after manners of Life, he sound-
'eth it out, that vain glory, fornication, and

'discord, blemish, weaken, and at length utterly
'consume nobility. Let me proceed further and,
'ask a question: Art thou a Bishop, a Minister,
'a Preacher of Christ's Birth, Life and Death?
'Behold *Levi* as a Lanthorn. Thou canst teach *Levi.*
'thy self, but he can teach thee better: Thou
'speakest to others, ha[illegible] to him that talketh
'to thee of thy office, how holy it is, how ho-
'norable, the contemners thereof how misera-
'ble; by whom begun, continued, and confirm-
'ed: Of thy state of life, what and how it
'should be, *Nunquam sine Sale, sit in Sole*: to be
'short, of thy blessedness, if thou art godly, wise,
'and learned: Of thine and their Plagues where
'thou livest, if wicked and ignorant. What
'should I say more? Look upon *Jacob*, O you *Jacob.*
'Parents, persue the Twelve godly Fathers in
'time and order: Learn of him and his, to pray
'to God in Christ his Name for your children,
'have regard to their instruction: The want of
'the former your Children shall miss: The
'neglect of the latter, your selves shall bewail.
'For the hearty prayer of a Father to the Al-
'mighty for his Children is a right singular
'benefit: but he that for foolish pity giveth them
'the bridle, is before God accounted a guilty par-
'taker of this sinful race. View this Book there-
'fore, hearken how to teach your selves and
'your Children, You have already handled
'a sick mans salve, enjoy not at length a sick
'mans tongue, to instruct them when you leave
'them, and what to leave them when you die,
'else their end will be lamentation, but yours
'lamentable misery. And come you hither
'you Children of the earth, read, see and say,
'that Ould Father *Ruben* with his good Brethren
'readily, and rightly describe the blessed path

'of

of Righteousnes, and the forlorn way of *Beli-*
'*al*, the one to flie, the other to follow. Wilt
'thou begin with the eldest, for that old age
'seemeth wisest? Stop not then the ears of thy
'heart & body to so wise and sweet a Charmer.
'O the number! O the uglisome portraiture of
'those deadly spirits, that he hath so orderly
'numbred and cunningly coloured!

Lechery, *Envy*, *Gloutony*, *Bravery*, } *Pride*, *Vain-glory*, *Unrighteousnes*, *Wilful Ignorance*,

'All these, as they seem, are indeed pernici-
'ous: But the former is most detestable, the
'end whereof is consumption of this earthly
'body, and destruction of the soul. Which
'well-spring and puddle of evil, if thou wilt
'have dried up, cease from drunkenness; if not
'see it, have not a narrow and greedy eye up-
'on a beautiful face: If no drink, yet stop
'thy mouth from busie questions with women:
'To conclude, if not therein be ducked and
'drowned, use labour, tame youthfulnes. *For*
in this I overshooting my self (saith *Ruben* to
his Children) *I defiled my fathers Bed. There-*
fore look not upon the Beauty of Women, muse
not upon their doings, but keep your selves occu-
pied either in learning or some work: charge
your Wives and Daughters that they trim not
their Heads; will them to chasten their looks, for
every woman that deals deceitfully in those things
is reserved to the punishment of the World to
come. Which trade of life to eschew, seeing
'it is difficult, without the fulfiling of the Law,
'and the Law partly consisteth in mutual love;
Simeon. 'strive with *Simeon*, the second Brother, to
'avoid strife, which blindeth the mind, pineth

the body provoketh murder. The remedy whereof is both forgiving and forgeting. Take to thee *Joſeph*'s chearful countenance, a perfect Platform of a quiet mind: Yet ſet before thine eyes *Simeon*'s withered hand, a right plague for ſuch a ſin. All which diſquietneſs and miſchief ſafely to ſet aſide, let not *Juda* be ſet a part. Gather by him experience that for a man to glory in his own works is ſinful, and he which upbraideth another mans vice ſtandeth ſlippery. *Juda* checketh *Ruben* his eldeſt Brother with his Fornication: Mark, who ſinned immediatly but envious and railing *Juda*? Did he not offend after the fleſh in the Canaanites houſe? Did he not take a Wife without conſent of his Parents? Two great ſins; and alas in theſe our days too much uſed; yet Puniſhed, the one with want, or at leaſt ſmall joy of Children, ſaith Father *Juda* the Patriarch: but the other with intolerable danger of body and ſoul; ſaith St. *Paul*. Wherefore abſtain from wine, abhor drunkenneſs, for ſuch a one ſlandereth not, rehearſeth not another Mans ſins, breedeth no ſedition but embraceth love and charity in a ſingle heart: as good Father *Iſſachar*, who never railded, nor was hurtful nor ſpiteful to his neighbour, never eat his meat alone but gave part to the Poor; never removed the bounds and marks of other mens ground, but loved all men as his natural Children. O that as we read this, ſo we might expreſs the ſame in Life and Converſation. Mercy and Love is a pretious Jewel, the maintainers whereof being Joyntly connexed proſper, once diſſevered, come to nought. For the waters (ſaith *Zebulon*) wath away the

Juda.

Iſſachar.

Zebulon.

'sand, wh[illegible] the stones and timber are dissolved :
'Wh[illegible] and singular compassion was re-
'war[illegible] Sift his Testament, re-
'resen[illegible] charity, in cloathing the nak-
'ed, an[illegible] hungry, known and un-
'known[illegible] Strangers as his Cuntrymen.
Dan. 'Let not [illegible] of *Dan* Possess your mind.
Gad. 'Suffer no[illegible]h of *Gad* to settle in your
'heart; [illegible]ork with three sore instru-
'ments, h[illegible]h, Treachery, and violent
'Hand[illegible] fruit not much unlike, as you
'may re[illegible]u may see. Wilt thou be
'taught[illegible], path to that thou dost seek :
Aser. 'Two [illegible]e (saith *Aser*) Vice the one,
Nepthalin. 'the o[illegible]tue. *Nepthalim*'s Race embrace
'the firt[illegible]hew the former. But he that
'walket[illegible]em both, blindeth men, deceiveth
'himsel[illegible] mocketh GOD, whose double-
'faced[illegible]g shall de double punishment. Such
'are [illegible]o us, such are they that are merci-
'ful[illegible]s, such are they saith *Aser*, that
'fa[illegible]s, but not from fornication. Have
'[illegible] simple heart with Righteou-
Joseph. [illegible]blessed of the Lord : That righ-
[illegible]SUS CHRIST : For hatred h[illegible]
[illegible] : Being cursed, he blessed, bein[illegible]
[illegible], he did not so much as bend hi[illegible]
[illegible]hi[illegible]. Brethren would have slain him
[illegible]t him into a Well, though the
[illegible]bond-slave, and that to stranger
[illegible]ated shepherds to the death,
[illegible] whiped and tormented, yet h[illegible]
[illegible]od in fear, gave them comfort
[illegible]ere well-nigh famished, gave the
[illegible]m by his authority he might destro[illegible]
[illegible] authority did preserve : Being the[illegible]
[illegible]ng them as his betters : Being the[illegible]

'Broth[illegible]

Brother, accepting them as his Children: Their unkindneſs not ſpoken of, their conſpiracies forgoten, their cruel dealing moſt lovingly, moſt mercifully forgiven. You have heard his love toward his neighbour, hearken his obedience towards God. When he was miſerably afflicted, did he rage and ſwell? When he was made a bond-ſlave of a freemans ſon, did he cry out on Heaven? Being utterly forſaken, did he impatiently accuſe Gods Juſtice, ? No, *Expectans expectavit Dominum*: And at the laſt, the Lord which hid his face did ſhew his Countenance, of a caitif, in reſpect makeing him free; of a free-man, wealthy; of a wealthy ſubject, and honorable perſonage, Lord preſident of *Pharao*'s land: Whom the *Egyptians* being alive loved: Being dead loved: Being rotten: loved Whom living, neither welth nor wo could make to ſwell: Neither promiſe or threats of the *Egyptians* ſtrumpet could make ſlide: And therefore being dead, neither World, Devil, nor mans policy could make forgotten. O that our mortal race might thus begin; thus perſevere, might thus, thus O Lord moſt happily finiſh! The ſpirit is willing, but the fleſh is weak. Learn therefore of *Benjamin* to inflame thy heart, that thou mayeſt be ready both in body and ſoul. Let us, ſaith *Eccleſiaſt. Commend* (and ſo ſay I, Let us behold) *the noble famous men, and the generation of our fore Elders, For many glorious Acts hath the Lord done in them, and ſhewed his great power ever ſince the beginning.* Upon the conſultation whereof, and eſpetialy for that I would have nothing wanting in this Book that might ſerve thy contentation, I thought it as well pertinent

Benjamin. Eccl. 14.

to

o deal with the righteous Father, as with th
godly Children. For to shadow a face only
'without a body, hath his deserved commen
'dation: But whoso painteth a Leg without a
'body, or a body without a head, it shall no
'be amiss, as I suppose, as well to term him a
'foolish Painter, as to judge the thing un-
'discreetly painted. Wherefore as well to
'see the head as the leg, and to hear the Father
'as the Children, I have faithfully drawn out o
'Scripture (and not according to my fancy
'fashioned) the Death and Testament of *Jacob*
'that blessed and right happy Father, added to
'this ancient Monument of the Children.
'therefore, to recompence my pains, read them
'but read them diligently; neither read only
'but be content to follow: For the imitation
'of good and godly men, is the direct way and
'course of Godliness: So may we account of
'*Jacob*'s Blessing: So may we throughly
'challenge to be his Children: Children I mean,
'not by Flesh, by Spirit. The Lord which
'made Heaven and Earth, the Lord which gave
'his Son to shed his heart blood for us, GOD
'which disposeth all things to his pleasure,
'preserve our King, increase our faith, and make
'us thankful for his benefits.

Richard Day.

The Testament of JACOB,

made at his *Death*, to his Twelve Sons, the Patriarchs, concerning what should betide them in the last days: gathered out of *Genesis* 48, 49. and added unto this BOOK.

Jacob the Son of *Isaac*, born of *Rebecca*, in the Year of the World 2108. His Father being threescore Years of Age, was a perfect Man, and Righteous, dwelling in Tents; not given to pleasure and hunting, as his elder Brother, elder by Nature, not by Grace; For the Elder shall serve the Younger, saith the Lord. Why? Not for that *Jacob* had so deserved, but GOD had so appointed. Wherefore when he thus by the determinate will of God, and heavenly disposition which ordereth all things whatsoever, had got his Brothers birth-right, and his Fathers blessing, his Parents considering that the slippery days of Carnal Copulation did approach, and warily fearing his Brother *Esau*, for that he conceived murder in his heart, and instituted a birth-day for his develish purpose, sent him from *Bersaba* to *Mesopotamia*, to *Laban* his Mothers Brother, there honestly to take a Wife, and quietly to live. For Matrimony, without consent of his Parents and due consideration of either party contracted, as it breedeth their dis-

Gen. 13. Simple for innocence. Jacob beloved. not of merit, Rom. 9. but of grace. Gen. 25. Gen. 29. Gen. 27. A caveat for marriage.

quietneſs, ſo it provoketh Gods diſpleaſure. *Jacob* therefore after long travel, being placed with his Uncle *Laban*, and ſerving him fourteen years in labour and pain, albeit he was the Child of Promiſe, the Bleſſed of the Lord, born of a Free-Woman, and that which is more, his Uncles bone and fleſh, and Lord of *Canaan*: Not arguing with himſelf as the worldly Children of this earth, ſaying ſhall I which am a free and wealthy mans Son be made a ſervant? Shall I be a drudge in my Kinſmans houſe, being ſent to Marry, and not to ſerve? had given him by *Laban* to Wife for his good ſervice (by which GOD bleſſed that little that *Laban* had before) his two Daughters, *Leah* firſt then *Rachel*, with their handmaids *Bilha*, and *Zilpha*: Of whom, according to the promiſe made to him in *Bethel*, that his Seed ſhould be multiplied, he begat twelve Sons, twelve godly Fathers of the earth.

Troubles and pain are deſtined to the Elect.

An example for Children.

A godly note for Servants.

Ruben.	*Dan.*	*Iſachar.*
Simeon.	*Nepthalim.*	*Zebulon.*
Levi.	*Gad.*	*Joſeph.*
Juda.	*Aſer.*	*Benjamin.*

Thus he being bleſſed of the Lord, as well in Children as in Subſtance, returned again to his Native Countrey, he and his Children there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from *Canaan* to *Goſhen* in *Ægypt*, by means of his Son *Joſeph*, chief Steward of *Pharaohs* Land, whom his Brethren heretofore had ſold, where when he had lived ſeventeen years, and ſeen his Family increaſed exceedingly, to his great joy and comfort no doubt, eſpecialy all the other Countries about

Mans life is but a Pilgrimage.

about being plagued with a great Famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, Called his Son *Joseph* unto him, and said, If I have found grace in thy sight, O put thy hand under my thigh (for in this order they took an Oath in *Jacob*'s time) deal mercifully with me and truly, bury me not in *Ægypt*, but let me sleep with my Fathers: Where noting his sure faith in the promise of God made to his Fathers, willed him to look for *Canaan* his hoped inheritance and not to trust in *Pharoh*'s land, To which his request when *Joseph* his loving Son obediently did condescend, *Jacob* taking a little more strength unto him and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his, said: God almighty appeared unto me at *Luz*, in the Land of *Canaan*, and blessed me: saying, behold, I will make thee fruitful, and cause thee to multiply, and will make a great number of people of thee, and will give this Land unto thy Seed for an everlasting Possession. Thy Sons *Manasses* and *Ephraim*, I take as mine own, their own brethren shall be called after their name, As I came from *Mesopotamia*, *Rachel* died in the Land of *Canaan*, and was buried by the way to *Ephrata*, the same is *Bethlehem*.

God ways provideth for the righteous.

Parents ought to tell their Children Gods blessings.

That is shall be under their tribes.

When *Jacob* albeit somewhat dim, for age, beholding *Joseph*'s two Sons, said: What are these? to whom *Joseph* answered: They are my Sons which God hath given me. O bring them to me, said *Jacob*, and let me bless them: I had not thought to have seen thy face *Joseph*, yet lo, God hath shewed me thy seed.

God

Christ.

God in whose sight my Fathers *Abraham* and *Isaac*, did walk: God which hath fed me all my life long unto this day, and the Angel which had delivered me from all evil, bless these lands, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the earth.

Counted as one of his Children, not that they should pray unto him being dead, as Eckius gather'd.

Then as *Joseph* lifted his Fathers hand from *Ephraim* to *Manasses* the elder. *Jacob* said, Let it be, I know well my Son, he shall also be a great people, but his younger brother shall be a greater: In thee let *Israel* bless and say God make thee as *Ephraim* and *Manasses*. After this he fainting said: behold, *Joseph*, I die, God shall be with you, and bring you again to the Land of your Fathers. Moreover, I give unto thee a portion of Land above thy Brethren, which I conquered by Sword and Bow, of the *Amorites*. And come you hither also, O my Children, that I may tell you what shall come on you in the last days. Gather ye together, and hear ye Sons of *Jacob*, hearken unto *Israel* your Father.

God hath mercy on whom he will. By faith *Jacob* divideth the Land, as ye but hoped for.

Begotten in my youth.

Ruben, My first Born, my might, my Strength, excellent in Dignity and Power, unconstant as water, thou shalt not excel, because thou dideſt defile my couch.

Levi had no tribe and *Simeon* was under *Juda*. Jud. 1.

Simeon and *Levi*, Brethren in evil, who in your wrath slew a man, and in your self-will digged down a wall: Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*.

Juda, Thy hand shall be on the neck of thine enemies.

enemies, Thy brethren ſhall ſtoop unto thee : As a Lions whelp ſhalt thou come up from the ſpoil : Thou ſhalt couch as a Lion, and as a Lioneſs, who ſhall ſtir thee up ? 2. The Scepter ſhall not depart from thee, nor a Law-giver from between thy feet, until *Shiloh* come : All nations ſhall ſeek after him. 3. Thou ſhalt bind thine Aſs Fole to the Vine, and the Aſſes Colt to the beſt Vine : Thou ſhalt waſh thy garment in wine, and thy cloak in the blood of grapes : thy eyes be red with Wine ; and thy teeth white with milk. Bleſſings of *Juda* a worthy Captain. A noble Prince. Chriſt. A fertile Land.

Zebulon, Thou ſhalt dwell by the Sea-ſide, and thou ſhalt be a haven for Ships ; thy border ſhall be unto *Zidon*.

Iſſachar, Thou ſhalt be a ſtrong Aſs, couching down between two burdens ; and thou ſhalt ſee that reſt is good, and that the Land is pleaſant, and ſhalt bow thy ſhoulder to bear, and ſhall be ſubject unto tribute,

Dan, thou ſhalt judge the people, as one of the Tribes of *Iſrael* ; *Dan*, thou ſhalt be a ſerpent by the way, an adder in the path biting the horſe heel, ſo that his Rider ſhall fall backward. Then *Jacob* foreſeeing in his mind the great calamity that ſhould betide his poſterity, comforting himſelf, and reſting in Gods promiſe, cryed out with heart and minde, O Lord I have waited for thy ſalvation. Judg. 13. 14. 15. 16.

Gad, an hoſt of men ſhall overcome thee, but thou ſhalt overcome at the laſt. Joſh. 1. 1.

And what ſhall I ſay to *Aſer* ? his bread ſhall be fat, and he ſhall have pleaſures for a King. Num 33.

Nepthalim is a Hind ſent for a preſent, giving goodly words. Judg. 45.

Joſeph is a flouriſhing Bough by a Well-ſide, The bleſ-

Joseph: increase of Family.

the small boughs shall run upon the wall. The Archers shot against him, and hated him, but his bow was made strong, and his Arms strengthned by the hands of the Almighty God of *Jacob*. Out of him shall come an Herdman, a stone in *Israel*. All these things shall come from my Fathers God, which hath helped thee, and blessed thee with blessings of the Heaven, with blessings of the deep beneath, with blessings of the brest and womb. The blessings of (me) thy Father, that I give thee, are stronger than the blessings I had of mine Elders, Untill the end of the hills of the World they shall be on thy head.

All things come of God.

Benjamin shall ravine as a Wolf, in the morning he shall devour the prey, and at night divide the spoil. And now when I shall be gathered to my people, bury me with my Father, in the Cave that is in the Field of *Ephron* the *Hethite*, in the Cave that is the Field of *Machpelah*, which is before *Mamre* in the Land of *Canaan*, which *Abraham* bought with the Field of *Ephron* the Hethite, for a Possession to bury in, where he buried *Abraham* and *Sara* his wife, and *Isaac* with *Rebecca*; and there I buried *Leah*. The Field and the Cave that is therein, was bought of the Children of *Heth*.

Not for the holiness of the place but for memory of Gods promise.

When *Jacob* had made an end of commanding all that he would unto his Sons, having lived one hundred forty and seven years, he plucked up his feet into the bed, and quickly died. Then *Joseph* falling upon his fathers face and kissing him with tears, caused him to be embalmed by physitions to the space of forty days; and mourned for him three score and ten days. Who departing from *Ægypt* into *Canaan*, with noble men

A token of a good conscience.

men of the Land in Chariots, and Horſemen, buried him in the place which *Jacob* had appointed.

The Teſtament of Ruben,

made to his Children at his death, concerning the things that he had in his mind by the ſuggeſtion of the ſpirit of fore-knowledge.

THis is the Copy of *Ruben*'s Teſtament, concerning all the things which he gave in charge to his Children before he died, in the 125 year of his life, Two years after the deceaſe of *Joſeph*, his Children and Childrens Children came to viſit him in his ſickneſs, and he ſaid unto them.

My Children I die, and go the way of my fathers. And ſeeing there his Brethren *Juda*, *Gad*, and *Aſer*, he ſaid unto them: Lift me up, my Brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then ſtanding up he kiſſed them, and weeping ſaid: Hearken my Brethren, and you my Children, give ear to the words of your Father *Ruben*: Mark what I give in Charge to you. Behold I command you this day before the God

Death is our long home.

of

of Heaven, that ye walk not in the ignorance of Youthfulneſs and Fornication wherein I overſhot my ſelf, and defiled the Bed of my father *Jacob*. For I aſſure you that the Lord did therefore ſtrike me with a ſore plague in my flanks the ſpace of 7 Months, and *a* I had periſhed if my Father *b* *Jacob* had not prayed to the Lord for me, becauſe he was minded to have ſlain me, I was thirty years old when I did this evil in the ſight of the Lord, and ſeven months was I ſick to the death, and with a free heart did I ſeven years penance before the Lord, I drank no wine nor ſtrong drink: no fleſh came within my mouth, I taſted not any fine bread: But I mourned for my ſin, for it was great, and there ſhall none ſuch be done in *Iſrael*. And now my Sons here me, that I may ſhew you what I ſaw concerning the ſeven ſpirits of error in my repentance. *Belial* giveth ſeven ſpirits againſt a man; which are the well-ſprings of youthfull works: and ſeven ſpirits are given man in his creation whereby all his works are done. The firſt is the ſpirit of life, wherewith is created his being. The ſecond is the ſpirit of ſmeling, wherewith cometh luſting. The third the ſpirit of hearing, wherewith cometh learning. The fourth is the ſpirit of ſmelling wherewith cometh delight, by drawing in the air, and by breathing it out again. The fifth is the ſpirit of ſpeech, wherewith knowledge is made. The ſixth is the ſpirit of taſting, whereof comes the feeding upon things that are to be eaten and drank, and threw them is ingendred ſtrength, becauſe the ſubſtance of ſtrength is in meat. The ſeventh

Fornication plagued

a Prayer and repentance ſtayeth Gods wrath.

b The bleſſing and prayer of a Father to God for his Children of what benefit.

In Repentance the heart is to be conſidered, nor external action.

The eight Inſtruments whereby man worketh, and the effect of them.
1. Life.
2. Seeing.
3. Hearing.
4. Smelling.
5. Speech.
6. Taſting

ſeventh is the ſpirit of ſeed and generation, wherewith entreth in the luſt of pleaſure. For this cauſe it is the laſt of creation and the firſt of youth, becauſe it is full of Ignorance, and Ignorance leadeth the younger ſort as a blind body into the ditch, and as an ox to the ſtall. Among all theſe is the eight ſpirit, which is of ſleep, with whom is created the waſting away of Nature, and the Image of Death. With theſe ſpirits are mingled the ſpirits of errors, Whereof the firſt is the ſpirit of lechery, who lieth within the nature and ſenſes of man. The ſecond ſpirit of unſatiableneſs lieth in the belly. The third ſpirit of ſtrife, lieth in the Liver and in choler. The fourth ſpirit is of bravery and gallantneſs that the party may ſeem comely by exceſs. The fifth is the ſpirit of pride, which moveth a man to mind over great things, or to think well of himſelf. The ſixth is the ſpirit of lying or vain-glorioufneſs in boaſting a mans ſelf, and in deſire to fill his talk concerning his own kindred and acquaintance. The ſeventh is the ſpirit of unrighteouſneſs which ſtireth up the affections that a man ſhould perform the luſtful pleaſures of his heart. For unrighteouſneſs worketh with all the other ſpirits, by taking guile unto him. Unto all theſe ſpirits is matched the eighth ſpirit, which is the ſpirit of ſleep or ſlugiſhneſs in errour and immagination, and ſo the ſouls of young folks periſh, becauſe their minds are darkned, and hidden from the truth, and underſtand not the Law of the Lord, neither obey the Doctrine of their Fathers, as befell to me in my youth. But now my Children love the truth, and that ſhall preſerve you; Hearken to your Father *Ruben*, and let not your eyes gazing

7 *Seed, & of what property.*

8 *Sleep, & of what property.*

Eight ſpirits of errour, & of what property.

1 *Lechery*

2 *Gluttony,*

3 *Envy.*

4 *Bravery*

5 *Pride, of what property*

6 *Vain-glory in what it conſiſteth.*

7 *Unrighteouſneſs*

8 *Wilful ignorance.*

Diſcommodities of ignorance.

1. Run a *Ringleaders to*

Fornication.
1 *A greedy eye.*
2 *Close company with women.*
3 *Busie questions.*
4 *Drunkenness.*
Nothing so secretly done. but it shall be open.
A godly sweat.
Wine preservative from fornication.
A guilty conscience is a great burthen.
The fruit of fornication,
1 *Destruction of the soul*

gazing after Women, neither be ye 2. Alone with a Woman that is married; neither do ye seek about 3. What Women are doing; for if I had not seen *Bilha* bathing her self in a secret place, I had not fallen into that wickedness. But my mind ran so upon the naked Woman till it suffered me not to sleep till I had committed abomination. For while my Father *Jacob* was away at his Father *Isaac's*, and I in *Gader* hard by *Ephrata*, a House of *Bethlem*, *Bilha* fell 4. Drunken, and as she lay asleep uncovered in her chamber, I went in so, and seeing her nakedness, wrought wickedness with her, and leaveing her asleep went my way. By and by an Angel of God bewraid my wickedness to my Father *Jacob*, who comeing home mourned for me, and touched not *Bilha* any more. Therefore look not upon the beauty of Women, neither muse you upon their doings, but walk ye with a single heart in fear of the Lord God, busying your selves about some work, and keeping your selves occupied either in learning, orabout your stocks, until such time as God give you such wives as he listeth, lest you do suffer as I have done. I durst not look my Father in the Face to his dying day, nor speak to any of my Brethren for shame. My conscience biteth me even yet still for my sin. But my Father comforted me, and prayed for me unto the Lord, that his wrath may pass away from me, as the Lord himself shewed unto me. Therefore from that time forth I was kept from sinning any more: And you my Children likewise keep to that I shall tell you and you shall not sin: For Fornication is thedestruction of the soul, seperating it from God and making it to draw unto Idols, because it leadeth the mind and understanding into

into errour, and bringeth men to their Grave before their time. For whoredom hath undon many men: And although a man be ancient or noble, yet doth this make him a laughing stock both before *Belial*, and the Sons of Men. But *Joseph*, because he kept himself from all women, and cleansed his thoughts from all fornication found favour both before the Lord and man. The *Egyptian*, woman did much to him by using the help of Witches, and by offering him slauber sauces: but the purpose of his mind admitted no noisome desire. For this cause the God of our Fathers delivered him from all death, both seen and unseen. For if Fornication over-rule not your mind, neither shall *Belial* prevail against you. Women are hurtful things, my Sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train? and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them that they be overmastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to err by decking of themselves, then, shedding their poison into them by sight, and finaly catching them prisoners by their doings: For a woman is not able to inforce a Man. Therefore my Sons fly fornication, charge your Wives and Daughters that they trim not their heads, and will them to chasten their looks: for every Woman that dealeth deceitfully in these things is reserved to the punishment of the World to come. For by such means were the watchers deceived before the flood: As soon as they saw them they fell in love

2. *Idolatry.*
3. *Shortness of life.*
4. *Ignominious shame.*
Josephs *chastity rewarded.*
Properties of unchast women.
A note for gaist attire, & wanton looks.
An example of this mischief.
Gen. 6

love one with another, and conceived a working in their minds, and turned themselves into the shape of Men, and appeared to them in their companyings with their husbands: and the Women by conceiving the desire of them in the imagination of their mind, brought forth Gyants.

Infectious company corrupteth the mind.

For the Watchers appeared to them of height unto Heaven. Therefore keep your selves from Fornication: And if ye intend to have a clear mind, keep your selves from all Women and forbid them likewise the company of Men, that they may have also clean minds, For although continual companyings do not always work wickedness, yet breed they incurable stings to them, and to us everlasting shame before *Belial*, because Fornication hath neither understanding nor godliness in it, and all enviousness dwelleth in the desire thereof; and for that cause shall ye envy the Children of *Levi*, and seek to be exalted above them, but ye shall not be able to compass it: for God will avenge them, and you shall die a dangerous deth: for unto *Levi* and *Juda* hath the Lord given the Sovereignty, and unto me and *Dan* and *Joseph* hath he granted to be Princes with them. Wherefore I charge you, hear *Levi*, for he shall know the Law of the Lord and deal forth Judgment, and offer Sacrifices for all *Israel*, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of Heaven, that every of you do deal faithfully with his Neighbour, and stick unto *Levi* in humbleness of heart, that ye may receive blessings at his Mouth: For I shall bless *Israel* and *Juda*. God hath chosen *Juda* to be the King of all People, wherefore Worship you his seed, for he shall die for you in Battles

Envy accompanieth fornication, shame followeth.

Gen. 4. 9.

He prophecieth of Christ.

Faithful dealing with

Battles both visible and invisible, and shall Reign over you World without end.

Ruben having given his Children the foresaid charge, and blessed them, Died: Then they put him in a Coffin, and carrying him out of *Ægypt*, buryed him at *Hebron*, in the double Cave where his Fathers slept.

The Testament of SIMEON

Made to his Children at his DEATH, concerning Envy.

THe Copy of *Simeon*'s words which he spake unto his Sons at his Death in the hundred and twentieth year of his life in the which *Joseph* dyed. For they came to visit him upon his death-bed, and he sitting up, kissed them, saying.

Hearken, my Children, hear me your Father *Simeon*, whatsoever I have in my heart. I am my Father *Jacob*'s second Son, and my Mother *Leah* named me *Simeon*, because the Lord heard her prayer. *Gen.* 29. I became very mighty, I went through with my doings, and was not afraid of any thing. For my heart was stout, my mind unmoveable, and my stomach undiscourageable: For hardiness is given of the highest into mens souls and bodies. *Hardiness of whom it is, Gen.* 37. In those days I invied *Joseph*, because my Father loved him: I hardened my heart against him to kill him, because the prince of

'of errour ſending forth the ſpirit of envy, ſo blinding my mind that I could not take heed to ſpare my Father *Jacob*. But his God and the God of his Father ſending his Angel, did rid him out of my hands. For while I went into *Sichem* to carry Fare for our Flocks, and *Ruben* into *Dotaim*, where all our neceſſaries were laid up in ſtore: our brother *Juda* ſould him un o the *Iſhmaelites*: and therefore when my brother was come again, he was ſorry, for he intended to have conveyed him ſafe again to our Father. But I was angry with *Juda*, for letting him go alive, and bare him grudge five months after: howbeit God letted me and reſtrained the working of my hands; for my right hand was half withered up for vii days together. Then did I perceive (my ſons) that that befell me for *Joſeph*'s ſake; whereupon I repented ſoon after, and beſought the Lord to reſtore my hand, and I would obſtain from all ranchour, envy and folly. For I knew I had conceived a wicked thought againſt the Lord, and againſt my Father *Jacob* for my Brother *Joſeph*'s ſake whom I envied.

Man purpoſeth, God diſpoſeth.

Envy deſcribed.

Now therefore my children keep your ſelves from the ſpirits of errour and envy. For envy over-ruleth the *a* mind of every Man, Suffering *b* him not to eat or drink in reſt, or to do any good thing; and is always egging him to *c* ſlay the party whom he envieth, and *d* pining away at his proſperity. Two years together I puniſhed my ſoul with faſting in the fear of the Lord. For I knew that the way to deliver me from envy was the fear of the Lord. If a man fly unto the Lord, the wicked Spirit flyeth from him, ſo as his mind becometh meek, and of ſpiteful he becometh pitiful, bearing no grudge towards ſuch as love him,

a *Blindeth the mind*,
b *hindreth ſuſtenance*
pr ovoketh murther
d *pineth at mens proſperity*.

and

and so his envy ceaseth. And because my Father saw me sad, he asked me the cause of it. To whom I lied, saying I have a pain in my stomack, for I was sorriest of all my brothers, for that I had been the cause of *Josephs* selling into *Egypt*. And when I came unto *Egypt*, and was put in ward by him as a spy; then perceived I, that I was justly punished, and I was not sorry for it. But *Joseph* being a good man, and having Gods spirit in him, and being full of pity and mercy, minded not to do me any harm, but loved me as well as the residue of my brethren. Therefore my children keep your selves from all spite and envy, and walk in singleness of mind and good conscience, after the example of your Fathers brother, that God may give you grace, glory, and blessedness, upon your heads as you see in him, Of all the days of his life, he did never cast us in the teeth with it, but loved us as his own soul, and more then his own Children, honouring us, and giving us riches, cattle and corn abundantly. You therefore my Children, love ye one another with a good heart, and put from you the spirit of envy; for it maketh a mans soul to grow savage, marreth his body, breedeth wrath and wax in his thoughts, setteth his blood on fire, driveth him out of his wits, and suffereth no reason to bear any sway or rule. Moreover it taketh away his sleep, disquieteth his mind, and maketh his body to tremble. For even in sleep some spice of imagined malice gnaweth him, cumbring his soul with Spirits of mischief, makeing his body ghostly; and his mind affrighted with trouble; and appearing unto men, as it were with a pernicious Spirit and pouring out of poyson. Therefore was *Joseph* fair of face, beautiful

A remedy against envy.

Gen. 42.

Joseph merciful to his brethren.

Gen. 50.

A sure token of good.

Properties of Envy.

1 *Corruption of life.*

2 *Distemperature of Body.*

3 *Small sleep.*

Gen. 39.

A token of a quiet mind.

beautiful and comely to behold, becauſe no wicked thought dwelt in him, for he had a countenance clear from cumbrance of mind. And now my children, let your hearts be meek before the Lord, and walk right before man; ſo ſhall ye find favour both from God and man: and beware that ye fall not to whoredom. For whoredom is the mother of all naughtineſs ſeparating a man from God, and ſending him to *Belial*. For I have ſeen in *Enochs* writings, that you and your Children ſhall be corrupted with whoredom, and do *Levi* wrong by the ſword. But they ſhall not prevail againſt *Levi*, becauſe he ſhall fight the Lords battels, and take all your tents, and very few ſhall be divided in *Levi* and *Juda*, for he ſhall be your Captain, as my Father *Jacob* propheſied in his bleſſings. Behold I tell you all theſe things aforehand, that I may be clear from the ſin of your ſouls. Now if you put from you all enviouſneſs, and ſtifneckedneſs, all my bones ſhall flouriſh as a Roſe in *Iſrael*, and all my fleſh as a Lilly in *Jacob*, and my ſavour ſhall be as the ſcent of *Libanus*, and my holy ones ſhall be multiplied as the Cedars for ever, and their boughs ſhall ſpred out in length for evermore. Then ſhall the ſeed of *Canaan* periſh togerher with all the remnant of *Amaleck*. All the *Capadocians* ſhall periſh, and all the *Scythians* ſhall likewiſe be deſtroyed. Then ſhall the land of *Cham* fall, and all the people go to wreck. Then ſhall the Earth reſt from trouble, and all men under Heaven from war. Then ſhall *Sem* be glorified, when the great Lord God of *Iſrael* appeared upon Earth as a man, to ſave *Adam* in him. Then ſhall the ſpirits of errour be trodden under foot, and men ſhall reign over hurtfull fiends: then ſhall I ariſe again in

Effects of whoredom. *Gen.* 49.

Parents teaching not their children are guilty.

Commodities of concord. *Exod.* 17

John. 1.

in joy and bleſs the higheſt in his wonderful works: for God taking a body upon him, and eating with men ſhall ſave men. And now my Children obey *Levi*, and you ſhall be delivered by *Juda*: and advance your ſelves above theſe two tribes, for of them two ſhall the ſaving health of God ſpring unto us. For the Lord ſhall ſet up, of *Levi* the Prince of Prieſts, and of *Juda* the King of Kings, God and man. So ſhall he ſave all the Gentiles, & the off-ſpring of *Iſrael*. For theſe things ſake I charge you to command your children to keep theſe things throughout all generations.

The fruit of obedience. *Gen.* 49. 1

A note for parents.

And *Simeon* making an end of theſe his ſayings and commandments to his children, ſlept with his fathers, when as he was of the age of an hundred and twenty years. And then they laid him in a coffin of wood that rotteth not, that they may carry his bones again into *Hebron*, and they conveyed him privily in the way of the *Egyptians*. For the *Egyptians* kept the bones of *Joſeph* in the Kings treaſure. For their Inchanters told them that whenſoever *Joſeph*'s bones were carried away, there ſhould be ſuch a plague of miſt and darkneſs among the *Egyptians*, as one brother ſhould not know another, no not even by torch light; and *Simeons* children bewailed their Father according to the law of mourning, and continued in *Egypt* till the day of their departing thence under the hand of *Moſes*.

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The Testament of LEVI

Made to his Children at his DEATH, concerning Priest-Hood.

THe copy of *Levies* words, namely, which he spake to his Children concerning all the things which they should do; and which should happen unto them untill the day of judgment. He was in health, when he called them unto him, for he knew before when he should die. So when they were come together he said unto them.

Levi his birth and Country. Gen. 34.

I *Levi* was bred and born in *Charran*, and afterward came to my Father into *Sichem*. I was at that time but young, about 20 years old, when I helped my brother *Simeon* revenge our Sister *Dina* against *Hemor*. Now as we were feeding of our flocks in *Abelmuel*, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousness had built her self a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them; then there fell a sleep upon me, and I saw a very high mountain

It

It was the mountain of *Aſpis* in *Abelmuel*. And behold the Heavens opened, and the Angel of God ſaid unto me, *Levi*, come hither, and I went from the firſt heaven to the ſecond, and there ſaw the water hanging between the one and the other. And I ſaw the third heaven much brighter than them both: for the higheſt thereof was infinite; and I ſaid to the Angel, what meaneth this? And the Angel anſwered me; Marvel not at theſe things, for thou ſhalt ſee four heavens yet brighter, and without compariſon, when thou comeſt up to them. For thou ſhalt ſtand by the Lord, and be his Miniſter, and utter his ſecrets unto men, and preach of the deliverer of *Iſrael* which is to come: by thee and by *Juda* the Lord will appear to men to ſave all mankind in them. Thy life ſhall depend upon the Lord, by him ſhalt thou have thy fields, vineyards, fruit, gold and ſilver. Therefore hearken as touching the ſeaven heavens. The loweſt is moſt louring, becauſe it is neareſt to all the unrighteouſneſs of men. The ſecond hath fire, ſnow and ice, prepared by the Lords appointment againſt the day of God's rightful judgment. In it are the ſpirits of vengeance for the puniſhing of the wicked. In the third are the powers of hoſts ordained againſt the day of judgment, to take vengeance upon the ſpirits of error and *Belial*. In the fourth aboue theſe, are the Saints: for in the higher places dwelleth great glory, in the holy of all holies above all holineſs. In the next unto this, are the Angels that do ſerve in Gods preſence, and ſeek his ſeaver in all the ignoronces of the righteous. They offer to the Lord the ſweet Sauour of a rea-

Chriſt.

Chriſt.

1.

2.

4

5

6 reasonable service, a sacrifice without blood,
in the other that is under this, are the An-
gels that bring answers from the Angels in
7 Gods presence: In that which is above it,
are the thrones and potestates, wherein is
continual offring up of hymns unto God.
Therefore whensoever the Lord looketh upon
us, all of us are moved; yea, and even Hea-
ven, Earth and the bottomless deep, are mo-
ved at the sight of his greatness; but the
children of men being witless shall sin and
provoke the highest unto wrath: Now there-
fore understand that the Lord will execute
judgment upon the children of men: Because
that men will still continue in unbelief and
unrighteousness, even when the same shall
cleave asunder, the Sun be darkned, the Wa-
ters dryed up, the Fire quake, and all crea-
tures be troubled at the faint ng of the invisible
Spirit, and the spoiling of hell in the passion
of the highest: therefore shall they be con-
demned to punnishment. The highest then
hath heard thy prayer to separate thee from
unrighteousness, and to make thee his son
and servant, and a Minister in his presence,
a Lanthern of knowledge to lighten *Jacob*
thoroughly, and to be as a day-sun among the
children of *Israel*; and unto thee and thy
seed shall the power of blessing be given, till
God visit all nations in the bowels of the mer-
cy of his Son for ever. Nevertheless thy sons
shall lay their hands upon him to crucify him,
and for this cause is wisdom and understanding
given unto thee, to give thy children know-
ledge of him because that if they bless him,
they shall be blessed, and they that curse him
shall

A Minister what he should be of himself not unrighteous. Mat. 5.

End of the Priesthood prophesied.

Christ his passion prophesied.

hall periſh in his ſight. And the Angel open- *Chriſt*
d me the gates of heaven, and I ſaw the holy
emple, and the higheſt ſitting on the throne
f glory, and he ſaid unto me: *Levi*, I have
iven thee the bleſſings of the prieſt-hood, till I
ome my ſelf to dwell in the midſt of *Iſrael*.
hen the Angel brought me down to the
arth, and gave me a ſhield and a ſword,
aying, Execute vengeance in *Sechem* for *Dina*,
nd I will be with thee, for God hath ſent me,
nd at that time I ſlew the ſons of *Hemor*, as
t is written in the table of Heaven. And I *Gen.* 34.
ſaid unto him, Lord, I pra y thee tell me thy
ame, that I may call upon thee in the time
f my trouble. And he anſwered, I am an
Angel which excuſeth *Iſrael*, that he might not *Chriſt*
e ſtricken for ever, becauſe all wicked ſpirits *our Re-*
ie in wait for him. Afterward being waked *deemer.*
as it were out of ſleep, I bleſſed the moſt high,
and the Angel that excuſeth the off-ſpring of
Iſrael, and all righteous men. And when I
came to my Father, I found an aſp of braſs,
whereupon the Hill took the name of *Aſpis*
which is heard by *Gebar* on the right ſide of
Abila. And I laid up theſe ſayings in my
heart, and I councelled my Father and my
brother *Ruben* ro perſuade the ſons of *He-*
mor to be circumciſed, becauſe I was zealouſ- *The zeal*
ly grieved for the abomination which they had *of a Mi-*
wrought in *Iſrael*. For firſt of all I killed *niſter.*
Sichem, and then *Simeon* killed *Hemor*, and *Gen.* 34.
after this came our brethren, who ſmote the
City with the edge of the ſword. When my *Gen.* 34.
father heard of it he was angry, becauſe they
have received circumſition, and were killed *Gen.* 49.
afterward, and therefore he dealt otherwiſe
with

The manner not the doing rebuked.

with us in blessing. For we sinned in doing it against his will, and he fell sick the same day. But I knew that the Lord intended evil to the *Sichemites*, because they had purposed to have done the like unto *Sara*, as they did unto our Sister *Dina*? but God letted them. And they persecuted our Father *Abraham* (as then a stranger) and carryed away his Cattle, and furthermore did beat *Joblao* vehemently sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my Father, Sir, be not offended, for God will bring the *Canaanites* to nothing before thee, and give their land unto thee, and unto thy holy one after thee. For from henceforth *Sichem* shall be called the City of fools, because that as men do scorn fools, so have we scorned them for their working of folly in *Israel*, in taking away our sister for to defile her. Then came we into *Bethel*, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen before. And I saw seven men in white raiment, saying unto me Up, put on the stole of Priest-hood, the Crown of Righteousness the Reason of understanding, the Robe of truth the Breast-place of faith, the Miter of holiness and the ephod of prophesie. And so every one them bringing something with him, did put them upon me, saying, Be thou henceforth the Lords Priest, thou and thy seed for evermore. The first of them anointed me with holy Oyl and

The sin of the Sichemites Reped Dina.

Persecuted strangers. Gen. 12.

Ravished their wives.

Gen. 35.

The Ministry described.

Exod 28. *Levit.* 8.

doin nd gave me the Scepter of judgment. The
ſam cond waſhed me with clean watter, and fed
ende e with Bread and Wine, that is, to wit, with
urpo e moſt Holy of Holies, and clothed me
the ith a glorious Robe down to the ground.
lette he third did put upon me a Silken garment
Abr ke to an Ephod. The fourth girded me
ay h ith a girdle like to Purple. The fifth gave
ver nto me an Olive bough, very full of fatneſs.
r th he ſixth did ſet the Miter of Prieſt-hood upon
ſtra my head. The ſeventh filled my hands with
n b ncence to the intent I ſhould execute the
ut office of a Prieſt unto the Lord. And he ſaid
th nto me *Levi*, unto three principal things is
A my ſeed appointed of God; namely, to be a
, ſ gn of the glorious Lord that is to come, and
g b e that beleiveth ſhall be the firſt. The great
a t ſhall not fall upon him, the ſecond ſhall be
enc n Prieſt-hood; and the third ſhall have a new
ool ame, becauſe a King ſhall riſe up in *Juda*,
hav nd renew my Prieſt-hood according unto the
ly gure of rhe *Gentiles*, among all nations. But
defi he coming of him is unutterable, as who ſhall
the e the Prophet of the higheſt, born of our
da arher *Abraham*. All the pleaſant things of
ſee *Iſrael* ſhall be given unto thee and to thy ſeed,
ra nd you ſhall eat all that is fear to ſee to, and
ſto hy ſeed ſhall diſtribute the Lords Table, and
s th f them ſhall be high Prieſts, Judges and
rut cribes; for in their mouth ſhall the holy
line hings be kept. When I woke, I perceived
ry hat this viſion was like the other, and I laid
p t up in my heart, and ſhewed it not unto any
n t man living upon the earth. The firſt two
no days I and *Juda* went to our grandfather *Iſaac*,
Dy nd he bleſſed me according to all the ſayings
ar of

The three bleſſings of the family of Levi, *Chriſt propheſied.*

A diſtributing excludeth the ſole receiving of the Sacrament.

of the visions that I had seen, but he would not go with us to *Bethel.* But when we came to *Bethel*, my father *Jacob* saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning and tithed all things to the Lord by me. Then came we to *Hebron* to dwell there, and by and by *Isaac* called me to expound the Law of the Lord, according as Gods Angel had shewed it to me, and he taught me the law of Priest-hood, Sacraifices, Burnt-offerings, Firstlings, Freewill offerings, and off-springs for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, my son give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth, such an one as hath not any blemish nor uncleanness nor is of the kindred of the *Allophytes* or of the *Gentiles.* And before thou enter into the holiest, wash, and likewise ere thou sacrificest and also when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my Father *Abraham* taught me to do: and the fruit of all clean beasts, and of clean fowls offer thou in sacrifice. Likewise offer up thy first born of all things, and the first fruits of thy wine, and sprinkle thy Sacrifice with Salt. Now therefore my Sons, keep ye all the things that I command you; for whatsoever I have heard of my fathers, that have I tould unto you. I am clear from all wickedness and sin vvhich you shall commit to the end of the vvorld. Ye shall vvork vvickedness against the Saviour of the vvorld, and ye shall

Exod. 29. *Levi.* 1, 2. 3.

An exortaion for ministers.

A minister may be married.

Levit. 21.

He must come with a pure mind to execute his office.

Levi. 1, 2.

A comfort for godly parents.

Prophecy of the destruction of Israel.

ſhall ſeduce *Iſrael*, ſtirring up much evil a-
againſt him from the Lord, and dealing
wickedly with him, ſo that *Jeruſalem* ſhall
not continue, by reaſon of your naughtineſs.
The Vail of the Temple ſhall be rent in ſun- *The Realm*
der to diſcover your foulneſs, and ye ſhall be *plagued*
ſcattered as priſoners amongſt the Heathen, *whoſe*
and be ſcorned, curſed, and trodden under *Miniſtry*
foot. Nevertheleſs, the Houſe which the *is wicked*
Lord ſhall chuſe, ſhall be called *Jeruſalem*, as
the Book of *Enoch* the righteous containeth.
Therefore when I was twenty and eight years
old, I took a Wife, whoſe name was *Melcha*, *Gen.* 36.
and ſhe conceived and bare me a Son, and Levi *his*
called his name *Gerſhon*, becauſe we were but *progeny*.
ſtrangers in our Land: For *Gerſhon* ſignifieth
Baniſhment. Now I knew of him that he
ſhould not be of the chief degree. The ſecond
was *Caath*, who was born the five and thirtieth
year. I ſaw a Viſion Eaſtward, how all the
Congregation ſtood up aloft, and therefore I
called his name *Caath*, which ſignifieth the be-
ginning of Greatneſs and Learning. The third *Exod.* 6.
was *Merari*, who was born in the five and
fiftieth year of my life: And becauſe his Mo-
ther was hardly delivered of him, ſhe called
him *Merari*, which is as much as to ſay, My
Bitterneſs. And in the threeſcore and fourth
year of my life was my Daughter *Jochebed*
born in *Egypt*; and ſo was I honourable among
my Brethren. Alſo my Son *Gerſon* took him
a Wife, which bare him *Libni* and *Sichmi*. The
Sons of *Caath* were *Amram*, *Iſhuram*, *Hebron*
and *Uziel*; and the Sons of *Merari* were *Ma-
hali* and *Muſhi*. In the fourſcore and four-
teenth year of my life, *Amram* took unto

[illegible] on one day. [illegible] old when I entred into the Land of [illegible], and eighteen years old when I entred [illegible] the office of Priesthood. At eight and twenty years old I took a Wife, and at fourty years old I entred into *Egypt*, and behold ye be now my Childrens Children in the third generation. *Joseph* died in the hundred and tenth year. And now my Children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things according to his Law. Moreover, bring up your Children in Learning, that they may have understanding by reading the Law of God, without ceasing all their life long. For whosoever knoweth Gods Law shall be honoured; and go wheresoever he will, he shall be no stranger: Also he shall have more friends than his forefathers had, and many shall be glad to serve him, and to hear the Law at his mouth. My Sons, deal rightfully upon Earth, that you may find Heaven, and sow good things in your minds, that you may find them in your life; for if ye sow evil things, ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God; for if captivity come, and Cities and Countries be destroyed, Gold and Silver, and all possessions perish; but none can take away the wise Man's Wisdom, save only the blindness of ungodliness and sin. For his Wisdom shall become a shield to him among his enemies, and make a strange Country to be as his own home, and cause him to find friendship in the midst of his foes.

A note for Parents

Blessings of the learned ministers.

Wisdom a precious Jewel.

Sin blindeth wisdom

Commodities of wisdom.

If

and do such things, he shall sit
...ings, as did our Brother *Joseph*. And
...my Children, I know by the writings of
...that in the end ye shall do wickedly, lay-
...your hands most spitefully upon the Lord,
...through you, your Brethren shall be con-
...ounded, and made a scorning stock to all Na-
...tions. Howbeit our Father *Israel* is clear from
the wickedness of the high Priest, which shall
lay hands upon the Saviour of the World. The
Heaven above the Earth is clean, and you be
the light of the Heaven, as the Sun and Moon.
What shall all the Heathen do, if you be over-
darkned with wickedness, and bring cursedness
upon your Country Folk, for whose sakes the
light of the World is put into you, to inlighten
all men withal: This light of the World shall
you most wilfully steal, and teach command-
ments contrary to the righteousness of God. Ye
shall purloin the Lords offering, and filch away
pieces of it. Before you do your Sacrifices un-
to the Lord, ye shall steal away the choicest
things, and eat them distainfully with Harlots,
teaching commandments of covetousness. Ye
shall defile married Women, and inforce
Maidens in *Jerusalem*, you shall match your
selves with Whores and Harlots, you shall
take the Daughters of the Heathen unto Wife,
purifying them with unrighteous purifying,
and your mingling shall be like unto *Sodom* and
Gomorrah, and ye shall be swoln with wicked-
ness in the Priesthood, insomuch that you shall
most distainfully and spitefully laugh the holy
things to scorn, not only vaunting and boast-
ing your selves against men, But also being
puffed and swoln up with pride against the

Christ his death, and spitefulness of the Jews prophesied. Mat. 27.

Ministers what they are.

The wicked Priesthood, and their misery described. 1 Sam. 2.

commandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleaness, and you your selves become Captives to all Nations, and be loathed and abhor'd among them, and receive endless shame and confusion, through God's rightful Judgment: And all that see you shall shun you. And were it not for our Fathers, *Abraham*, *Isaac* and *Jacob*, there should not one of my Seed be left upon Earth. Furthermore I know by the Book of **Enoch**, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, frowardly persecute righteous Folk, hate the Godly, abhor the sayings of soothfast Men, and call him Heretick that goeth about to renew the Law by the power of the highest: and in the end ye shall kill him out of hand, as you think, not knowing that he shall rise again, and so shall ye receive his innocent Blood wilfully upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled, even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen, and despair shall vex you, till he visit you again, and mercifully receive you through Faith and Water. And foraſmuch as ye have heard of the threescore and ten Weeks, hear ye also of the Priesthood. For in the first Jubile shall be Priesthood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his Father, and his Priesthood shall be full of the fear

A prophecy of their destruction.

A prophecy of Christ's Persecution

Mark the right Portraiture of the shaveling generation

Christ and his members

Ergo Faith and the Holy Ghost justifieth, and not merits.

fear of the Lord, and in the day of his gladneſs he ſhall riſe up unto the Salvation of the World. In the ſecond Jubile, the anointed ſhall be conceived in the heavineſs of the Beloved ſort, and his Prieſthood ſhall be honourable, and he ſhall be honourable, & he ſhall be glorified as amongſt all Men. The third Prieſt ſhall be taken up in 3.
ſorrow, and the fourth ſhall be in grief, be- 4.
cauſe the multitude of iniquities ſhall be laid upon him, and throughout all *Iſrael* every Man ſhall hate his Neighbour. The fifth ſhall 5.
be held faſt in darkneſs, and likewiſe the ſixth 6.
and the ſeventh. And in the ſeventh ſhall be 7.
ſuch abomination before God and Man, as I am not able to expreſs, howbeit that the doers thereof ſhall not be known. For this cauſe ſhall they be in Captivity and Corruption, and their Land and Subſtance ſhall be deſtroyed, but in the fifth week they ſhall return into their deſolate Country, and renew the Lords Houſe. In the ſeventh week ſhall come, Idolatrous Prieſts, covetous Warriours, unrighteous Scribes, and filthy Abuſers of Men, Children and Beaſts. After that the Lord hath ſent vengeance upon them in the Prieſthood, *Chriſt & his true Miniſtry deſcribed.*
then will God raiſe up a new Prieſt, unto whom all the Lords Word ſhall be opened: And he ſhall execute true Judgment upon Earth many dayes; and his Star ſhall ariſe in Heaven. As a King ſhall he ſhed forth the Light of Knowledge in the open Sun-ſhine of the day, and he ſhall be magnified over all the World, and be received, and ſhine as the Sun upon the Earth, and drive away all darkneſs, and there ſhall be peace upon all the Earth. In his days the Hea- *Chriſt lightneth the world.*
vens ſhall rejoyce, the Earth ſhall be glad, the Clouds

Baptism of Christ prophesied.

Clouds shall be merry, the knowledge of Lord shall be poured out upon the Earth as the Waters of the Seas, and the Angels of glory that are in the Lords presence shall rejoyce in him. The Heavens shall be opened, and out of the Temple of Glory shall Sanctification come upon him with the Fathers voice, as from *Abraham* the Father of *Isaac*, and the glory of the Highest shall be spread out upon him, and the spirit of understanding and sanctification shall rest upon him, whereof he shall give abundantly and mightily to his Children in truth for evermore, and there shall none succeed him from generation to generation, world without end. In his Priesthood all Sin shall come to an end, and the Unrighteous shall cease from their naughtiness: But the Righteous shall rest in him, and he shall open the gates of Paradise, and stay the threatning Sword against *Adam*, and feed the Lambs with the Fruit of Life, and the Spirit of Holiness shall be in them. He shall bind up *Belial*, and give his own Children power to tread down hurtful Spirits; and the Lord shall rejoyce in his Children, and accept them as his beloved for evermore. Then shall *Abraham*, *Isaac* and *Jacob* be glad, and then shall I and all Saints rejoyce. Now my Children ye have heard all. Therefore chuse unto you either Light or Darkness, either the Law or the [illegible] or the Works of Belial: And we [illegible] our Father, saying: We will walk [illegible] Lord according to his Law. And [illegible] said, The Lord is Witness, and [illegible] Witnesses, and I am a Witness, and [illegible] selves are Witness of the words of my Mo[illegible]

No Priesthood shall succeed Christ's Priesthood.

Of Christ how beneficial.

Christ our propitiation

Christ giveth power to his to tread down Spirits.

And

we had answered, we will be wit-
rested with this charge given un-
n.

ed out his Feet, and was put to
en he had lived a hundred and
ty years, and they laid him in a
buried him afterward in *Hebron*,
aham, *Isaac* and *Jacob*.

The Testament of JUDA

Made to his Children at his DEATH. Concerning Valiantnefs, Covetousnefs, and Fornication.

THE Copy of all the sayings of *Juda*, which he spake unto his Children at the time of his Death; when they were come together before him, he said unto them:

I was my Fathers Fourth Son, and my Mother called me *Juda*, saying, I thank the Lord for that he hath given me a fourth Son. I was swift of Foot, and painful in my youth, and obeyed my Father in all things; and blessed my Mother and my Mothers Sisters: And when I came unto Mans estate, my Father *Jacob* prayed

Juda *his exhortation. The duty of children*

Valiantness of Juda: the gift of God

prayed over me, saying: Thou shalt be a King and prosperous in all things. Behold, God gave me grace in all my works both abroad and at home. Upon a time I saw a Hind, and ran after her, and catcht her, and made good meat of her for my Father. Also I out-ran the Roes, and overtook all things that were in the fields, insomuch that I caught a wild Mare, and tamed her. I plucked a Kid out of the mouth of a Bear, and taking him by the Paw overthrew him, and rent asunder all wild Beasts that turned upon me, as if I had been a Dog, I encountered with a wild Boar, and over-running him, tare him in pieces. In *Hebron* a Bastard-Lyon leapt upon a Dog, and I catching him by the tail, flung him away by and by, and he brast asunder. In the borders of *Gath* a wild Bull was feeding in the Fields, and I took him by the horns, and swinged him about, and finally killed him. There came two Kings of the *Canaanites* armed upon our flock, and much people with them, and I alone running unto the flock, stept to the King of *Sur*, and striking up his Legs over-threw him, and so slew him. Also I killed another King named *Thaphes*, sitting on his Horse, and so scattered all their people. I overtook King *Achor*, a Giant on Horse-back, shooting forward and backward, and throwing a Stone of threescore pound weight upon his Horse, I overthrew him and killed him, and fighting two hours with *Achior*, at length I cleave his Shield and maimed his Feet, and finally slew him. As I was pulling off his Brest-plate, behold eight of his friends assailed me, whereupon I filled my hands with Stones, and slinging them at them with a sling, slew four of them,

1.
2.
3.
The manhood of Juda.
4.
5.
6.
7.
8.

them, and put the other four to flight. Also our Father *Jacob* slew the Giant *Beeliſa*, King of all the Kings, who was mighty and huge, of the ſtature of twelve Cupits. By reaſon whereof fear fell upon them, and they left their fighting againſt us. For this cauſe my Father was careful of me, when I was in Battel with my Brethren. He ſaw in a Viſion concerning me, that the Angel of ſtrength followed me every where, to the intent I ſhould not be overcome. The ſecond handful was a greater Battle to us than that which we had at *Sichem*; inſomuch, that in fighting Valiantly with my Brethren, I chaſed a thouſand Men, and ſlew of them two hundred Perſons, and four of their Kings, and following after them, ſkaled the Walls of their City, and there ſlevv tvvo Kings more, and ſo vve delivered *Hebron*, and led them all avvay as Priſoners. Then the next day vve vvent to a ſtrong Walled, and Unapproachable City, called *Areca*, vvhich threatned to kill us. Therefore I and *Gad* went to the Eaſt-ſide of the City, and *Ruben* and *Levi* unto the Weſt and South-ſide. They that ſtood upon the Wall ſuppoſing there had been no more but *Gad* and I, did ſet Fire upon us, while in the mean time my Brethren that lay in ſtale, brake out upon the other two ſides, and ſkaling the Walls with Ladders, entred the City e're our Enemies wiſt it, and ſo we won it by the Sword, and ſet Fire upon the Tower, and burnt it up, with ſuch as were fled into it. As we returned, the Men of *Thaffie* lay in wait for our prey, and took it with our Children. But we followed them to *Thaffie*, and ſlew them, and burned their City, ſpoiling all that was in

The Valiantneſs of Jacob.

it. And while I was at the Waters of *Gu-*
11. *reba*, we fell upon the Men of *Jobel* that came
against us in Battel, and slew and spoiled both
them, and also their complices that came to
their aid from *Selon*, so as we gave them no
respite to return again upon us. The fifth day
after there came Men from *Machir* to fetch a-
way our Prisoners, whom we met in Battel,
notwithstanding that they were a mighty hoast,
and slew them before they could get up to the
12. place they came from. And when we came to
their City, their Women tumbled down stones
upon us, from the top of the hill whereon their
City stood: But I and *Simeon* coasting to the
back-side of the Town, got unto the higher
places, and destroyed the whole City. The
next day it was told us that the Cities of two
13. Kings came against us, with a huge Hoast. I
therefore, and *Dan*, faining our selves to be
Amorrheans, and fellows with them, went into
their City, and taking the entrances in the
dead time of the night, did set the Gates wide
open to our Brethren that came after us; by
means whereof we destroyed them and all that
they had, and when we had sacked the City,
we did cast down the three Walls thereof. Then
went we to *Thamna*, which was the refuge of
14. all the Kings for their Wars. Where being
angry for a hurt that I took, I charged upon
those that stood above me; but they threw
down stones out of slings upon Me, and shot
Arrows at me, and had killed me, but
that my Brother *Dan* rescued me. Therefore
we came running upon them in a rage, and put
them all to flight: and they passing by another
way, went and sued humbly unto my Father

who,

who made a Covenant with them, ſo as we did them not any more harm, but received them into League with us, and delivered them all their Priſoners. Then builded I *Chamma*, and my Father builded *Rhambahel*. Twenty years old was I when this war was made, and the *Canaanites* were afraid of me and my Brethren. I had much Cattel, and my chief Herdſman was *Jean* of *Ocelan*, in whoſe company I ſaw *Berſa* King of *Odellam*, who made us a Feaſt, and with much intreature gave me his Daughter *Bethſue* to Wife, which brought me forth *Er*, *Anan*, and *Silon*, of which three, God ſlew two childleſs. But *Silon* lived, of whom ſome of you be the Children. My Father and we, made eighteen years peace with his Brother *Eſau* and his Children. When the eighteen years were paſt, after our coming out of *Meſapotamia*, in the fourtieth year of my life, *Eſau* our Fathers Brother came upon us with a great ſtrong Hoaſt, and was ſlain by the Bow of *Jacob*, and conveyed away dead unto Mount *Seir*. We alſo followed upon the Children of *Eſau*, but his City was very ſtrong with high Walls, and Gates of Iron and Braſs, ſo as we could not enter into it, howbeit we did ſhut them up within it and beſieged it. Now when they ſhewed not themſelves abroad in twenty days together, I put an Helmet upon my head, and in the ſight of them all I ſet up a ladder, and ſkaling the walls, ſlew four of their noble men with a ſtone of the weight of three talents. The next day *Ruben* and *Gad* went and ſlew threeſcore others. Then they offered peace, and we by our Fathers advice received

ceived them into Tribute. And they gave us two hundred quarters of Corn, five hundred bates of Oyl, and a thouſand and five hundred meaſures of Wine, until we went down into *Egypt*. After this my Son *Er* Married *Thamar* of *Meſapotamia*, the Daughter of *Aram*. Now *Er* was a very wicked Imp, and doubted much of *Thamar*, becauſe ſhe was not of the Land of *Canaan*. Therefore the Angel of the Lord ſlew him the third night after his Marriage, when he had not yet accompanied with her, by reaſon of his Mother's ſubtilty: and ſo died in his naughtineſs for ſhe was ſuch that he ſhould have had any Children by her.

Er and Anan ſlain for not uſing the benefit of lawful Marriage.

When *Anan* was Marriageable, I gave *Thamar* unto him, and he likewiſe of a ſpite accompanied not with her, notwithſtanding that he lived a full year with her. and when I threatned him, then he companied with her, but yet by his Mothers commandment he let his ſeed fall upon the ground, and ſo alſo he died in his wickedneſs. I minded to have given her unto *Sylon* alſo, but my Wife *Bethſue* would not ſuffer me. For ſhe ſpited *Thamar* becauſe ſhe was not of the Daughters of *Canaan*, as her ſelf was. Now I know the off-ſpring of *Canaan* was miſchievous, but yet did youthful fancy blind my heart. And as I beheld her pouring out Wine, I was deceived with drunkenneſs, and fell in love with her.

Fornication a ſuit of drunkenneſs.

Upon a time while I was away, ſhe Married *Sylon* to a Woman of *Canaan*; which her deed when I underſtood, I curſed her in the bitterneſs of my Soul, and ſo ſhe died in the wickedneſs of her Sons. At two years after theſe things, as I went to ſhear my Sheep, *Thamar*

Gen. 38.

decking

decking her ſelf like a Bride, ſet her down at the gate of the City: For it was the cuſtom of the *Amorites*, that their Brides do ſet themſelves forth at the gates of their Cities, by the ſpace of ſeven days together, to be abuſed by Fornication. I therefore being drunken with the Waters of *Horek*, knew her not, by reaſon of Wine, inſomuch that her beauty together with the attire in decking of her ſelf, deceived me, and thereupon turning aſide unto her, I ſaid, ſhall I come in unto thee: And ſhe anſwered, What vvilt thou give me? And I gave her my Staff and my Girdle, and the Crown of my Kingdom. Upon my companying with her ſhe conceived: Afterward, I not knowing my ſelf to have been the doer thereof, vvould have put her to death for it; but ſhe having kept my pledges in ſtore, ſhamed me vvith them: And vvhen I had heard my ovvn Words of her in ſecret, vvhich I had ſpoken to her vvhen I lay vvith her in my Drunkenneſs, I could not put her to death becauſe it vvas of the Lords doings, but I touched her not any more to my dying day. For when I had done this Abomination in *Iſrael*, leſt ſhe might vvork vviles vvith me, I ſaid I vvould fetch my pledges again of her: but vvhen I enquired for her, the Tovvnſmen ſaid there vvas no Bride in the City becauſe ſhe came from another place, and had ſate there but a little vvhile, and ſhe deemed that no Man knevv of my going in unto her. Afterward vve came into *Egypt* to *Joſeph*, becauſe of the dearth. Six and forty years old vvas I vvhen vve came hither, and threeſcore and thirteen years have I lived here. And novv my Sons, hear me your Father, in all

An intolerable cuſtom of the Amorites.

Apparel, Beauty, and Wine, provoketh Whoredom.

Fornnication is chargeable

Happy are thoſe that can ceaſe from doing it

all things that I charge you vvithal, and keep you all my ſayings, in doing all manner of Righteouſneſs before the Lord, and in obeying the Commandments of the Lord God, and vvalk not after your own luſts, nor after conceits of your own minds, in the pride of your hearts, neither glory in the works of the ſtrength of your youth, becauſe it is ſinful in the ſight of the Lord. For inaſmuch as I gloried in my Battels, and upbraided my Brother *Ruben* vvith *Bilha* my Father's Wife, becauſe no face of any beautiful Woman had yet deceived me, therefore the ſpirit of fondneſs and fornication fell upon me, ſo that I vvas overtaken both in *Bethſue* the *Canaanite*, and in *Thamar* the Wife of my own Sons. And I ſaid unto my Father-in-lavv, I have made my Father privy to the matter. and therefore I vvill take thy Daughter to my Wife. Hereupon he ſhewed me an infinite Maſs of Gold in his Daughter's behalf (for he was a King) and decking her with Gold and Pearl willed her to pour out Wine to us at the Supper. The beauty of the Woman, and the VVine together dazled mine eyes, and Voluptouſneſs did ſo darken mine underſtanding, that I fell in love with her, and brake the Commandments of God, and of my Fathers, and took her to VVife. According to the intent of my heart, the Lord paid me home for it: for I had no joy of the Children that I had by her. Now therefore my Children be not drunken with VVine, for VVine turneth a Man's underſtanding away from the truth, and kindleth in him the fire of luſt, leading his eyes into error, inſomuch as VViné is a ſervant of the ſpirit of lechery, to further the feeding of

It is ſinful to any man to glory in his felicity.

See what it is to upbraid men with their vice.

Children that marry without conſent of parents plagued.

Diſcommodities of wine.

1 *Blindeth underſtanding.*

of the mind with Voluptouſneſs, and ſo theſe twain bereave a Man of all povver. For if a Man drink VVine till he be drunken, he traineth his mind unto the filthy thoughts of lechery, and kindleth the Body to carnal copulation. And if deſired occaſion ſerve, Sin is wrought without ſhame. Such a thing is VVine, my Sons, for a drunken Man is aſhamed of nothing. Behold, it made both me and *Thamar* do amiſs, ſo as I bluſhed not at the multitude in the City, but went aſide unto her in the ſight of all Men, and committing a great ſin in diſcovering the unclean privities of my own Sons. Through drinking VVine I was not aſhamed to break God's Commandment, in taking a VVoman of *Canaan* to VVife. VVherefore my Sons, he that drinketh VVine had need of diſcretion, and the diſcretion that every Man ought to uſe in drinking of VVine is, that he be aſhamed to over-drink himſelf. For if he paſs that bound, he forgetteth his underſtanding and cleaveth to the ſpirit of error, which cauſeth the drunken Man to talk filthily, and to do wickedly, and not to be aſhamed, but to boaſt of his lewdneſs, thinking it to be good. He that committeth whoredom is bereft of his liberty, and becometh a bond-ſlave of lechery, and cannot get out of it again, after the ſame manner that I was made naked. For I gave over my Staff: that is to ſay, the ſtay of my Tribe, and by Girdle, that is, my Power; and my Crown, that is, the glory of my Kingdom. Howbeit, repenting theſe things, I forbare all wine and fleſh unto mine old age, and was utterly unacquainted with all mirth. And the Angel of God ſhewed me,

2 Servant of lechery.

Fruit of drunkenneſs. A drunken man is ſhameleſs

Example.

Who ought to drink wine

Properties of a drunken man, filthy talk, and wicked deeds

Diſcommodities of whoredom.

that

Four noisom spirits follow drunkenness.
1 *Concupiscence.*
2 *Heartburning.*
3 *Lechery.*
4 *Covetousness.*

Abstinence from wine what commodity it hath.
1 *It slandereth not.*
2 *It quarrelleth not, nor raileth*
3 *It breaketh not the commandments.*
4 *It perisheth not before the time.*

Obedience to parents how profitable.

that women should from time to time overmaster all Men, as well Kings as Captives, and bereave great Men of their glory. For the poverty of a poor Man is a greater fence to him then is the strength of a mighty Man. Therefore my Children, keep measure in drinking, for there are in it four noisom Spirits, that is to wit, of Concupiscence, of Heartburning, of Lechery, and Filthy Gain. If ye drink wine merrily in the fear of the Lord with shamefastness, ye shall live: But if ye drink without regard of shame and fear of God, then turneth it to Drunkenness, and Dishonesty stealeth in. And if ye drink not at all, then shall ye not sin, neither in slanderous words, nor in quarrellings, nor in railing, nor in breach of Gods commandments, neither shall ye perish before your time. For wine discloseth the secrets of God and Man unto strangers, like as I bewrayed the secrets of God, and of my Father *Jacob* to *Bethsue* the *Canaanite*, which God hath forbidden to be dissolved. Also wine is a cause of war and sedition. Moreover I charge you my Sons, that you love not Money, nor look upon the beauty of VVomen; for money and womanly beauty made me to over-shot my self in *Bethsue* the *Canaanite*. And I am sure that these two things shall corrupt mine off-spring, and mar the wise men of my lineage, and hurt the Kingdom of *Juda*, which God hath given me for obeying my Father: For I never repined at my Father *Jacob*'s commandments, but did whatsoever he willed me. And *Abraham* the Father of my Father's blessed me to fight for *Israel*, and so did *Isaac* bless me likewise: And I know that the King-

Kingdom ſhall ſtand by me, but I have read in the Books of *Enoch* the Righteous that ye ſhall work wickedly in the latter days. Therefore my Children keep your ſelves from lechery and covetouſneſs, and give ear unto your Father *Juda*; for thoſe things withdraw men from God's Law, and blind the underſtanding of their minds, and teach them (*a*) pride, neither ſuffer they any man to ſhew mercy (*b*) to his neighbour; they bereave his ſoul (*c*) of all good things, and hold it down in pains and ſorrows; alſo they diſappoint him of his reſt and ſleep (*d*) and conſume his fleſh. Finally, (*e*) they hinder Gods Sacrifices, neglect his Bleſſings, diſobey the Speaking of the Prophets, and are offended at the Words of Godlineſs; for theſe two paſſions are contrary to the Commandments of God. He that ſerveth them cannot obey God, becauſe they dazle Mens minds, and walk abroad as well a nights as of days. My Children, Covetouſneſs leadeth Men to Idolatry. For through doting upon Money, he calleth them gods, which are not, and compelleth the infected party to grow more vilely out of kind. For Moneys ſake I loſt my Children, and had not the Penance of the firſt, and the Humbling of my Soul, and had not the Prayers of my Father *Jacob* been, I had died as now without Children. But the God of my Fathers being merciful, and full of pity and compaſſion, knew that I Sinned through ignorance. For the Prince of Error had blinded me, and I over-ſhot my ſelf as a fleſhly Man, and being corrupted with Sin, knew not mine own infirmity, but thought my ſelf to be invincible: Know ye therefore, my Sons, that two Spirits do wait upon a Man, that

The diſcommodities of Covetouſneſs.
a *Full of Pride.*
b *Mercileſs*
c *Diſquiets the ſoul*
d *Conſumes the body.*
e *Contemns Gods holy word.*
The Covetous and Lecherous cannot fear God.
Idolatry the fruit of covetouſneſs.
Two Spirits wait upon a man.

is, to wit, the Spirit of Truth, and the Spirit of Error, and in the midst between them is set the Spirit of Understanding of the Mind, whose Property is to incline which way it listeth: the things that belong both to Truth and Untruth, are written in the heart of Man, and God knoweth every whit of it, and none of all Mens Works can be hid from at any time from him, because all the imaginations and secrets of Mens hearts are manifest before the Lord, and the Spirit of Truth declareth Witness of all things, and accuseth them: and he that Sinneth hath a burning in his heart, and cannot lift up his Face to the Judge. And now my Children, love ye Levi, that ye may abide, and exalt not your selves above him lest ye perish. The Lord hath given unto me the Kingdom, and unto him the Priesthood, and hath put the Kingdom (a) under the Priesthood. Unto *Levi* is given the Priesthood, and unto *Juda* the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon Earth, and unto (b) him the things that are in Heaven. As far as the Heaven surmounteth the Earth, so far doth (c) the Priesthood surmount the Kingdom that is upon the Earth. For the Lord hath chosen him above me to approach unto him, and to eat of his Table, and to take of the firstlings of the Children of *Israel*, and thou shalt be as a Sea to him. For like as in the Sea both the Righteous and Unrighteous are in danger, and the one sort are caught Prisoners, and the other sort are Inriched; even so shall all kind of Men be hazarded in thee, some sinking in Misery, and others floating in Prosperity. For

a *In respect that heavenly things are better than earthly, not in external rule and government*

b Ergo jure divino. *The Pope can challenge no earthly power.*

c *Not in power and rule, but in the excellency of the office appertaining to God.*

in thee shall reign great Whales which shall swallow up Men like Fishes, and bring Free-Mens Sons and Daughters in Bondage. They shall take away Mens Houses, Land, Cattel, and Money by force, and wrongfully they shall feed Ravens, and other greedy Fowls with many folks Flesh, and they shall prosper and flourish in Naughtiness, and be exalted through Covetousness, and there shall be false Prophets like storms, which shall persecute all Righteous Men. But the Lord shall set them together by the ears among themselves, and there shall be continual Wars in *Israel*, and my Kingdom shall be knit up in strangers, till the Saviour of *Israel* come, even till the coming of the God of Righteouness, that *Jacob*, and all Nations may rest in Peace, and he shall maintain my Kingdom in Peace for ever. For the Lord hath Sworn to me, that the Kingdom of me, and of my Seed, shall never fail World without end. But I am very sorry, my Children, for the Filthiness, and Treachery, and Idolatry, which ye shall work against the Kingdom, by following Witches and Conjurers, by vowing your Daughters to deceitful Devils, by making them Inchanters, Charmers and Strumpets, and by Intermedling your selves with the Abominations of the Heathen, for the which things the Lord shall bring upon you (*a*) Famine, and (*b*) Pestilence, (*c*) Death and Sword, Wrathful (*d*) Besiegement, and (*e*) Devouring Dogs, Reproach (*f*) of Friends and Foes, Loss and (*g*) Pain of Eyes, Slaughter of your Children, Ravishing (*i*) of Wives, Spoil of your Goods, the Burning (*k*) of your Temple, the Desolation (*l*) of your Country, and the (*m*) Captivity of your selves

Tyrants & wicked men described, and prophesied.

Mutual discord is a plage for Tyrants.

Christ prophesied.

Note *this ye that seek after Witches for lost Goods.*

The Misery of Jerusalem.

a *Famine, Pestilence.*

c *Death & Sword.*

d *Besiegment.*

e *Devouring Dogs.*

f *Daily reproach.*

g *Loss & pain of eyes*

h *Slaughter of children.*

i *Ravishing of W-*

k *Burning of the Temple.*
l *Desolation of the Country.*
m *Captivity.*

selves among all Nations, which shall geld som of you to make *Eunuchs* for their Wives; but if ye return to the Lord with hearty Repentance and Humility, and walk in the Commandments of God, he will visit you with mercy, and lovingly deliver you from the Bondage of your Enemies. After him shall rise among you a Star out of *Jacob*, and a Man shall spring out of my Seed which shall walk as the Day-sun of Righteousness among the Children of Men, in Peace, and Meekness and Righteousness, and no Sin shall be found in him. The Heavens shall open upon him, to pour out the Spirit of Blessedness upon him from the Father; and he shall shed out the Spirit of grace upon you, and you shall be his Children in truth, walking after his first and last Commandments. This is the off-spring of the most High God, and the Well-spring of Life to all flesh. Then shall the Scepter of my Kingdom shine bright, and out of your Root shall spring the Vessel of Planting, in whom shall grow the Rod of Righteousness unto the *Gentiles*, to judge & save all such as call upon him. After this shall *Abraham*, *Isaac* and *Jacob* rise up again to life, and I and the Princes my Brethren, shall be your Scepter in *Israel*: *Levi* first, I next, *Joseph* the third, *Benjamin* the fourth, *Simeon* the fifth, *Issachar* the sixth, and so all the rest. And the Lord hath blessed us. *Levi* shall be the Messenger of my Presence, *Simeon* the Power of my Glory, *Ruben* Heaven, *Issachar* the Earth, *Zabulon* the Sea, *Joseph* the Mountains, *Benjamin* the Tabernacle, *Dan* the Lights, *Neptalim* the Dainties, *Gad* the Day-sun, and *Aser* an Olive Tree. And there shall be one People of the Lord, and one Tongue, and

A remedy for those.
1. *Repentance.*
2. *Obedience.*

The most heavenly benefit of Christ his second coming.

and there shall be no more the false Spirit of *Belial*, because he shall be cast into endless fire. They that are buried in Sorrow shall rise in Joy, and they that were made Poor for the Lords sake, shall be made Rich. They that suffered Penury, shall have Plenty; and they that were Weak, shall be made Strong. They that died for the Lord sake, shall wake unto Life, and run in *Jacob*: Yea, they shall run skipping and leaping, and they shall flie as Eagles for joy. But the Ungodly shall be sorrowful, and the Sinners shall mourn, and all People shall glorifie the Lord for ever. Therefore my Children, keep all the Law of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloaths, nor rip my Belly, for so will Rulers do; but carry me back into *Hebron* with you.

A Sweet comfort for the Godly Christian. Mat. 5. Note. The blessed estate of the Elect after death

With these Words *Juda* died; and his Children doing in all things as he commanded them, buried him with his Fathers in *Hebron*.

The

The Teſtament of ISSACHAR

Made to his Children at his DEATH, Concerning a Single Heart.

THE Copy of *Iſſachar*'s Words. He calling his Children about him, ſaid unto them:

His Exhortation. Gen. 30.

Ye Children of *Iſſachar*, hear your Father, and hearken to the Words of the beloved of the Lord, I am *Jacob*'s ſixth Son, in the reward of Mandrake. For *Ruben* brought Mandrakes out of the Field, and *Rachel* meeting him, took them of him; thereat *Ruben* wept, and at his noiſe my Mother *Lea* came out. Now the Mandrakes were ſweet-ſcented Apples, which the Land of *Aram* bringeth forth in high Countries, by the Water Valleys: And *Rachel* ſaid, I will not give thee theſe Apples, becauſe they ſhall help me to Children. Now there were two of theſe Apples: and *Lea* ſaid, Doth it not ſuffice the that thou haſt gotten away the Huſband of my Virginity, but that thou wilt have this alſo: She anſwered, Let *Jacob* lye with thee to night for thy Son's Mandrakes. *Lea* ſaid unto her, Do not boaſt nor brag, for *Jacob* is mine, and I am the Wife of his youth: And *Rachel* anſwered, How ſo? Was he not firſt hand-faſted unto me? And ſerved he not our Father

Father fourteen years for me? What ſhall I do to thee? for many are the wiles and polices of Men. If it had been otherwiſe, thou ſhouldeſt not have ſeen *Jacob* in the face at this day, for thou art not his Wife, but were g'ilefully put to him in my ſtead: My Father deceived me, and conveying me away that night, ſuffered me not to ſee him; for had I been there, this had not come to paſs. Wherefore take the one Mandrake, and in lieu of the other, I grant thee him for one night: and *Jacob* knew *Lea*, who conceiving, bare me, and called my name *Iſſachar*, becauſe of the hire. Then an Angel of the Lord appeared unto *Jacob*, and ſaid that *Rachel* ſhould bear but two Sons, becauſe ſhe had forſaken the company of her Husband, and choſen continency: and if my Mother *Lea* had not given the two Apples for his company, ſhe ſhould have born eight Children, whereas by reaſon of that ſhe bare but ſix, *Rachel* two, and becauſe God viſited her in the Mandrakes: for he knew that ſhe greatly deſired to company with *Jacob*, for Iſſues ſake, and not for luſt of pleaſure: for ſhe laid up the Mandrake, and delivered it unto *Jacob* the next day, and therefore God heard *Rachel* in the Mandrakes, becauſe that although ſhe had a mind to them, yet ſhe ate them not, but offered them to the Prieſt of the moſt High, which was in thoſe days, and laid them up in the Lord's Houſe. Therefore my Children, when I came unto Man's ſtate, I walked with an upright heart, and became Bailiff of Husbandry unto my Fathers, and brought them the fruits of their Lands in their due Seaſons, and my Father bleſſed me when he ſaw how I walked plainly and ſimply;

The godly life of Iſſachar, & his true dealing.

An example for godly children.

A pattern of a vertuous life.

I was no busie body in my doings; I was not hurtful nor spiteful to my Neighbours; I railed not upon any Man, neither dispraised the life of any that walked in singleness of mind. By reason hereof, when I was thirty years old, I took a Wife, because labour had confirmed my strength. I never knew the pleasures of a Woman through wantonness, but my labour made me to sleep soundly, and my Father did always rejoyce in my simplicity. For whatever pains I took, first of all I offered all the first fruits, and the first ingendred Cattle unto the Lord by the Priest, and then gave my Father the rest, and the Lord doubled his benefits in my hands: Yea, and *Jacob* himself perceived well, that God wrought with my plain dealing; for unto every poor man, and to every man in adversity, gave I of the fruits of the Earth with a single heart. And now my children, hearken, and walk in singleness of mind, for I know that the Lord is very well pleased with it. The single-hearted man coveteth not Gold, undermineth not his Neighbour, lusteth not after diversity of meats, desireth not shift of apparel, nor heightneth himself long time, but only hath an Eye to Gods Will, and the Spirits of Error can do nothing against him; for he cannot skill to entertain a fair Woman, lest he should defile his own mind: Wrath overmastereth not his Wit, Envy melteth not his Soul, neither doth his Mind run Covetously upon Gain; for he leadeth an upright life, and beholdeth all things with a single Eye, excluding all hurtfulness of Worldly Error, lest he should oversee any of the Commandments of God. Therefore my Children, keep God's Law,

With a plain dealing man the Lord is pleased.

A single-hearted man described; who, and what he is.

Law and hold fast plainness: Walk on in Innocency, and be not too inquisitive into God's secrets, or of your Neighbours doings, but love God and your Neighbour, pity the poor and weak, bow down your back to Husbandry, and labour in Tilling of the Earth, in all manner of Husbandry, Offering Presents to the Lord with Thanksgiving, who blessed the Earth with Increase, and a new spring of fruits, as he blessed all holy Men from *Abel* to this day; for there is none other portion given thee, than of the fatness of the Earth, whose fruits come by pains taking; for our Father *Jacob* blessed me with the benefits of the Earth, and the firstlings of Fruits; *Levi* and *Juda* are glorified of the Lord among the Children of *Jacob*; for God hath planted himself in them, giving to the one the Priesthood, and to the other the Kingdom; therefore obey ye them, and walk plainly as our Father *Jacob* did; for unto *Gad* it is given to destroy the Temptations of *Israel*. My Children, I know that in the last days your Children shall forsake Plainness, and cleave to Covetousness, let go Innocency and follow Lewdness, leave God's Commandments, and stick unto *Belial*, give over Husbandry, and go after Wicked Devices; and therefore shall they be scattered amongst the Heathen, and become Bond-slaves to their Enemies.

Learn you Children of the Earth.

Obedience and plain dealing commanded.

A plague for disobedience.

Wherefore Watch, your Children of it, that if they Sin, they may return quickly to the Lord, for he is merciful, and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly Sin upon me. I have not known any Woman but

The innocency of Issachar.

A godly pattern to follow.

but my Wife, neither have I committed Whoredom in the luſt of my Eyes. I have not drank Wine unto Drunkenneſs, neither have I Coveted any pleaſant things of my Neighbours. There hath been no Guile in my Heart, neither hath there any Lying gone out of my Lips. I have been ſorry with every man that was in Heavineſs, and given my Bread to the Poor. I have not eaten my Meat alone, nor removed the Bounds and Battles of Lands. I have been Pitiful in the days of my Life, and dealt truly in all caſes. I have loved the Lord with all my ſtrength, and all men as my own Children. My Sons, if you alſo do the like, all the Spirits of Belial will flie from you, and nothing that miſchievous men can do againſt you, ſhall have power over you. You ſhall bring all wild Beaſts into ſubjection to you, becauſe ye have the Lord of Heaven with you, if ye walk with him in ſingleneſs of Heart.

Hear ye you Landlords.

Learn you wealthy of the earth.

And he willed them to carry his Body into *Hebron*, and to bury him there in the Cave with his Fathers. Thus he ſtretched out his Feet, and died in a good Age, having all his Limbs ſtrong and ſound, and ſlept the ſleep of all the World.

The Testament of ZABULON

Made to his Children at his DEATH, Concerning Compassion and Mercy.

THE Charge that *Zabulon* gave to his Children in the hundred and fourteenth year of his Life, two and thirty years after the decease of *Joseph*, and he said unto them: Hear ye me ye Sons of *Zabulon*, a good gift to my Father and Mother. For when I was begotten my Father was greatly increased in Sheep and Cattle, by reason of the good luck that he had through the straked Rods. I wist not my Children, I wist not, that I sinned in those days, for I considered not that I dealt wickedly through ignorance in *Joseph*'s case; and moreover concealed it with my Brothers, from our Father, howbeit that I wept much for it in secret: For I was sore afraid of my Brothers, because they had all conspired together to kill him with the Sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For *Simeon* and *Gad* came upon *Joseph* to have killed him, and *Joseph* falling upon his knees, said

His exhortation when it was given, Gen. 30.

The love of Zabulon towards Joseph.

said unto them, *Have pity upon me, my Brethren, have pity upon the bowels of our Father* Jacob: *Lay not your hands upon me to shed innocent Blood; for I have not sinned against you. If I have done amiss, nurture me with Chastisement, but lay not your hands upon me, for our Father* Jacob's *sake.* Upon his saying of these words, I being moved with Compassion came and wept, and my Heart melted within me, and all the substance of my Bowels were loosened upon my Soul, and *Joseph* wept, and I with him, and my Heart trembled, and the joynts of my Body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then *Ruben* stepping in, said. My Brethren, let us not kill him, but let us cast him into the dry Pit, that our Fathers digged, and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for *Joseph.* And so they did till they sold him to the *Ishmaelites.* Thus gave I not consent to the sin against *Joseph*: But *Simeon*, *Gad*, and the other of my Brothers taking Money for *Joseph*, bought Shoes with it for themselves, their Wives, and their Children, saying; Let us not eat it, because it is the price of our Brother's Blood; but let us tread and tramble it under our feet, because he said he should reign over us, and we shall see what his dreams will will come unto. Therefore in the Scepter of *Enochs* Law, it is written of him that would not raise up seed to his Brother. I have loosed *Josephs* shoe, for when we came out of *Egypt*, the young man unbuckled *Joseph's* shoes at the Gate,

A good conscience refuseth no sake.

Love between Brethren is as a precious ointment.

Mutual love is mutual safety.

A figure of the treachery and covetousness of Judas, *read Matth. 27.*

Gate, and ſo we worſhiped *Joſeph*, as if it had been *Pharaoh*; and not only worſhiped him, but alſo kneeled down before him with bluſhing, and ſo were we put to ſhame before the *Egyptians*; for afterward the *Egyptians* heard of all the ill that we had offered and done to *Joſeph*. After the laying of him in the Pit, my Brothers ſet Meat upon the Table to eat. But I mourning for *Joſeph*, did taſt no Meat by the ſpace of two days, and two nights together; neither would *Juda* eat with them, but had an eye unto the Pit, becauſe he feared leſt *Simeon* and *Gad* ſhould ſtep thither and kill him: When they ſaw I ate nothing, they ſet me to keep him till he was ſold. He was in the Pit three days and three nights without repaſt, yet he was ſold. *Ruben* hearing that he was ſold in his abſence, rent his Garments, and wept, ſaying, How ſhall I look my Father *Jacob* in the Face? And therewithal taking Money, he ran after the Merchant-men; but he could not find them, for they had left the King's high-way, and were gone away apace by by-lanes, and *Ruben* eat no meat that day. *Dan* therefore coming unto him, ſaid, Weep not, neither be ſad for the Body; for I wot what we may ſay unto our Father *Jacob*: We will kill a Kid, and ſtain *Joſeph*'s Coat with the Blood of it, and ſay unto him, See if this be thy Son's Coat, or no; for when they intended to ſell *Joſeph*, they ſtriped him out of our Father's Coat, and put upon him an old Coat of a Bond ſervant. *Simeon* had gotten his Coat, and would not deliver it us, but was minded to have cut it in pieces with his Sword: And he was angry that he was yet alive, and that he had not ſlain him.

Juda *careful for his Brother.*

Ruben *his love toward* Joſeph.

Mark the wicked policy of the ungodly.

Then

Then all my Brethren rising up together, said unto him, Why shouldest not thou give it us, seeing that thou only art the worker of this mischief in *Israel*? Hereupon he gave it them, and they did as *Dan* counselled. And now my Children, I warn you, keep the Lords Commandments, be merciful to your Neighbour, and have inward compassion towards all, not only Men, but also Beasts. For in that respect the Lord blessed me, insomuch that when all my Brothers were sick, I escaped without sickness. For God knoweth every Man's intent. Therefore my Children, have compassion in your Bowels, because that as any man deals with his Neighbour, so will God deal with him. For the Children of my Brothers fell sick also, and died for *Joseph*'s sake, because their Fathers pitied him not, but my Children were preserved without sickness, as you know. And while I was upon the Sea Coast of *Canaan*, I fell to fishing for my Father *Jacob*; and whereas many others were drowned in the Sea, I abode unhurt. I was the first that made a Fisher-boat to float upon the Sea, for God gave me understanding and wisdom therein, so that I did set up a Mast in the Boat, and fastned a Sail in the midst of the Wood, and coasting along the shoar in it, I fished for my Father's household, till we came into *Egypt*; and for pity sake I gave of my fishing to every stranger that I met with, if there were any Foreigner born, or any sick Body, or any aged Person, I boiled my fish, and dressed it well according to every mans need, and carried it to them, comforting them, and having compassion with them. And therefore God made me to catch much fish in the Sea.

Zabulon's exhortation.

Compassion is to be shewed as well to beasts as men.

The unmerciful punished, both they and their children.

Fishers-Boats first invented by Zabulon *but God gave the wisdom. Gen.* 59.

The singular compassion of Zabulon.

ca. For he that giveth his Neighbour, re- *Note*
ceiveth the things multiplied of the Lord. Five
years did I fish, giving to every Man that I saw, *Zabulon's*
and serving all my Fathers house sufficiently: *mercy in*
In Harvest-time I Fished, and in Winter-time *giving food*
I fed Sheep with my Brothers. Now will I tell
you what I did, I saw a miserable Man in the
deep of Winter, and having compassion upon
him, I stole a garment privily out of my house, *A merciful*
and gave it the naked Man; you therefore my *deed to*
Children, take pity indifferently of all men, *cloth the*
and shew mercy with the things which the Lord *naked.*
giveth you, and deal them abroad to all men
with a good heart, and if ye have not where-
with to succour the needy out of hand, yet *Inward*
have compassion on him with inward mercy. I *compassion*
know that my hand foreslowed not to give to *wanting a-*
him that wanted, and to spend the time with *bility ser-*
him, insomuch that I have walked above seven *veth.*
furlongs with such a one weeping, and my *A rare ex-*
heart yerned upon him for compassion. You *ample of a*
therefore my Children, have earnest and in- *merciful*
ward mercy towards all that are in misery, that *heart.*
God having pity upon you, may be merciful to
you likewise. For in the last days God will *God dwel-*
send his mercy upon the Earth, and whereso- *leth in a*
ever he findeth inward and hearty mercy, there *merciful*
will he dwell; for look how much mercy man *heart.*
sheweth to his Neighbour, so much will God
shew to him again. Now when we came down *Joseph re-*
into *Egypt*, *Joseph* minded not our evil dealing *warded*
with him, but when he saw me, it made his *good for*
heart yern, whom look ye upon my Children; *evil*
learn to forget the harm that is done to you.
Love ye one another, and do not one of you
think upon anothers ill dealing, for that break-

eth

He that is mindful of injuries is not merciful.

eth unity, and displeaseth all kindred, and troubleth the mind; for he that is mindful of harm past, hath not the bowels of mercy. Mark the Water, and see how it washeth away the Sand when the Stones and Timber are remov'd asunder. And if a Brook be drawn into many streams, the Earth sucketh it up, and it cometh to nothing: And so shall you, if you be divided among your selves; therefore divide not your selves into two Heads, for all things that God hath created have but one Head a-piece. He hath given a Man two Shoulders, two Hands, and two Feet; but yet do all the Members obey one Head. I know by the Writings of my Fathers, that in the last days ye shall depart from the Lord, and be divided in *Israel*, following two Kings, working all Abominations, and worshiping all manner of Idols, and your Enemies shall take you Prisoners, and you shall sit among the Heathen in all Misery, Tribulation and Sorrow of Mind: And afterward you shall remember the Lord, and repent, and he shall turn you again; for he is merciful, and full of Compassion, and thinketh not upon the lewdness of the Children of Men, because they be flesh, and the Spirit of Error beguiles them in all their doings. After this shall God himself raise up unto you the Light of Righteousness: And wholesomness and mercy are in his punishments. He shall Redeem all Men from the Bondage of *Belial*, and all the Spirits of Error shall be trodden down, and he shall turn all Nations to the following of him, and ye shall see God in the shape of Man; for God hath chosen *Jerusalem*, and God is his name: Nevertheless by the wickedness of your

Apt similitude.

An exhortation to concord.

The end of discord is misery.

your words, you ſhall provoke him to wrath, and ye ſhall be caſt off till the time of full finiſhing. And now my Children, be not ſad for my death, neither be ye out of heart becauſe I leave you. For I ſhall riſe up again among you, as a Captain in the midſt of my Tribe, among as many as have kept the Law of the Lord, and the Commandments of their Father *Zabulon*: But as for the wicked, God will bring everlaſting fire upon them, and deſtroy them for ever. I return to my reſt, as my Fathers have done: Now fear you the Lord your God, with all your ſtrength all the days of your Life.

The ſtate of the wicked at the latter day.

As he had ſpoken theſe words, he fell aſleep, to his ſingular benefit: And his Sons laid him in a Coffin, and carried him back again into *Hebron*, and buried him there with his Fathers.

The

The Teſtament of DAN

Made to his Children at his Death, concerning Anger and Lying.

THE Copy of *Dan* his words which he ſpake unto them in his laſt days; in the hundred five and twentieth year of his life, he called his Tribe unto him, and ſaid:

Heart and outward profeſſion muſt be conſociate: Lies and Anger School-maſters of evil Life.

Ye Children of *Dan*, hear my ſayings, and give heed to the words of your Father's mouth. I liked in my heart, and ſhewed in my whole life the thing that is good, for truth joyned with right dealing pleaſeth God well. I have hated hurtful things, as Lying and Anger, becauſe they teach a Man all manner of Naughtineſs. I confeſs unto you my Children this day, that I was glad in my heart at the death of *Joſeph*, that true and good Man; and rejoyced at the ſelling of him, becauſe our Father loved him more then us. For the ſpirit of ſpightfulneſs and pride ſaid unto me; Thou art his Son too, as well as he. And one of the ſpirits of *Belial* wrought with me, ſaying: Take this Sword and ſlay *Joſeph* with it, and when he is dead, thy Father ſhall love thee. This was that ſpirit of ſpightfulneſs which counſelled me to devour *Joſeph*, as the Leopard devoured a Kid. But the God of our Father *Jacob* did not put him into my hands, nor ſuffer me to find him alone,

Self-love thinketh himſelf as good as others Deſire of prerogative enticeth to murther.

that

that I might diſpatch two Scepters in *Iſrael* by committing that wickedneſs. And now my Children, I tell you of a truth, that unleſs you keep your ſelves from the ſpirit of lying and wrath, and love truth, and long ſufferance, ye ſhall periſh. Wrath is blind, my Children, and no wrathful man looketh truth in the face, becauſe that although they were his (*a*) father and mother, yet doth he hold them all his enemies: though he be his brother, yet (*b*) he knoweth him not: though he be the Lords (*c*) Prophet, yet obeyeth he him not: though he be (*d*) a righteous man, yet he regardeth him not: and though he be his (*e*) friend, yet he conſidereth it not. For the ſpirit of wrath beſetteth him with the ſnares of errour; blinding his natural eyes, and dimming the eyes of his mind by falſhood, and giving to him a ſight of his own making. And wherein bleareth he his eyes? In hatred of heart; for he giveth him a ſelf-willed heart againſt his brother to ſpight him, and envy him. My Sons, wrath is miſchievous; for it becometh a Soul to the Soul, and ſubdueth the body to it ſelf by overmaſtering the Soul, and giveth power to the body to work all wickedneſs. And when the Soul hath wrought, it juſtifieth the thing done becauſe it ſeeth not.

Man purpoſeth but God diſpoſeth.

A wrathful man lively deſcribed.

a *He accounteth his parents as enemies.*
b *He knoweth not his brother.*
c *He obeyeth not the Miniſter.*
d *He regardeth not the righteous.*
e *He conſidereth not his friend.*

The properties of wrath.

Therefore he that is wrathful, if he be a man of might, had treble power in his anger. One, through the help and furtherance of his Servants; Another, of his riches, where through he perſwadeth and overcometh his unrighteouſneſs: and a third, of the nature of his own body; which of it ſelf worketh evil. And though he that is angry be a poor man, yet hath he his

A wrathful man worketh three ways.
1. *By ſervants.*

2. By Riches.
3. By himself.

his natural power doubled. For the said spirit doth always further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him afterward, he strengthneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to excessive wrath. Therefore when any man speaketh against you, be not moved to anger and if he praise you as good men, be not puffed up, nor changed into voluptuousness and fierceness of countenance; for when a man heareth a thing that displeaseth him, first, it tickleth him, and stingeth his mind, so that he thinks he hath just cause to be angry. Now therefore my Children, if ye fall into any loss and hindrance, be not out of patience; for the spirit of impatience maketh men to lust for the things that is forgone, and to be angry for the want of it: Bear your losses willingly, and be not out of quiet for it; for unquietness ingendreth anger and untruth: and it is evil to have a double face. Anger and untruth talk one to another, to trouble the understanding. And when the mind is cumbred with disdain, the Lord departeth from it, and *Belial* geteth the dominion of it.

Two instruments of wrath, bitter speech, violent handse

Remedy against Wrath is forbearing of words.

The effect of Impatience.

Therefore my Children keep the Lord's Commandments and Laws, eschew untruth and hate it, that the Lord may dwell in you, and Belial flie from you. Speak every one of you the truth to his Neighbour, that ye fall not willing-

willingly into incumbrance, and so shall ye be in quiet, and ye shall have the God of Peace, War shall not prevail against you. Love the Lord all your life long and love ye one another with soothfast heart. For I am sure that in the latter days ye shall depart from the Lord, and walk in naughtiness, working the Abominations of the Gentiles and haunting wicked Women in all lewdness, by the working of deceitful Spirits in you. For I have read in *Enoch*, that Satan is your Prince; and that all the Spirits of Fornication and Pride, shall ply themselves in laying Snares for the Children of *Dan*, to make them sin before the Lord. But my Children, stick ye unto *Levi*, and look upon them in all things. The Children of *Juda* shall snatch away other Men's goods like Lions through Covetousness. For this cause shall ye beled away with them into Captivity, and there receive all the plagues of *Egypt*, and all the malice of the Heathen: Whereupon ye shall return to the Lord, and obtain mercy, and he shall bring you into his Holy Place, and proclaim peace to you. The Lords saving health shall spring up unto you, out of the tribes of *Juda* and *Levi*. He shall make war against *Belial*, and give our young men the victory in revengement. He shall deliver the imprisoned souls of the Saints from *Belial*, and turn your unbelieving heart to the Lord, and give everlasting peace to such as call upon him. The Saints shall rest in him, and the righteous shall rejoice in the new, *Jerusalem*, which shall Glorifie GOD for ever. *Jerusalem* shall no more be wasted, nor *Israel* led into captivity, because the Lord shall be conversant among men in the midst of it, and the holy

He propheseth their wickedness

A note for covetousness.

Repentance obtaineth mercy.

A prophecy of Christ his humanity.

Christ lively described.

holy one of *Iſrael* ſhall reign over you in lowlineſs and poverty, and he that believeth in him, ſhall certainly reign in Heaven.

Now my Children fear the Lord, and beware of Satan and his Spirits. And draw near to God, and to the Angel that excuſeth you, for he is the Mediator between God and Man, to ſet peace in *Iſrael*. He ſhall ſtand againſt the Kingdom of the Enemy, and therefore will the Enemy labour to overthrow all that call upon the Lord; for he knoweth that whenſoever *Iſrael* decayeth, then ſhall his Enemies Kingdom come to an end. But the ſaid Angel ſhall ſtrengthen *Iſrael*, that he come not to an evil end. At that time ſhall *Iſrael* depart from iniquity, and the Lord ſhall viſit ſuch as do his will in all places of *Iſrael*, and among the Heathen his name ſhall be, The Saviour. Therefore my Children, keep your ſelves from all noiſom dealing, and put from you wrath, and all untruth: Love truth and mildneſs, and look what you have heard of your Father, deliver it over to your Children, that the Father of Nations may receive you. For he was ſo ſtedfaſt, long-ſuffering, meek, lowly, and a teacher of God's Law by his own works. Therefore depart from all unrighteouſneſs, that ye may ſtick to the righteouſneſs of the Lord's Law, and Bury ye me by my Fathers.

Chriſt our Mediator. Chriſt aſſiſteth us in all temptations,

In ſaying theſe things he kiſſed them, and ſlept the ſleep of the World. And his Sons Buried him, laying his Bones by *Abraham*, *Iſaac*, and *Jacob*. And like as *Dan* had Prophetied to them, that they ſhould one day neglect God's Law, and eſtrange themſelves from the offſpring and native Country of *Iſrael*, ſo came it to paſs.

The

The Testament of NEPTHALIM

Made to his Children at his DEATH, Concerning Goodness.

THE Cop of *Nepthalim*'s Testament concerning the things which he discourſed at the end of his time, in the hundred and two aud thirtieth year of his life. At the coming of his Children together, in the ſeventh month, the fourth day of the month, he being yet in good health, commanded a Sumptuous Feaſt, and great Chear to be prepared. When he awoke in the morning from ſleep, becauſe he was even at death's door, he praiſed the Lord that had ſtrengthened him, and began to ſpeak to his Children in this wiſe.

His birth why he was called Nepthalim; why Joſeph was like Nepthalim.

My Children give ear to *Nepthalim*, hearken to your Father's words: I was born of *Bilha*, and becauſe *Rachel* dealt craftily in putting *Bilha* to *Jacob* in her own ſtead, and *Bilha* was delivered of me in *Rachel*'s Lap; therefore was I called *Nepthalim*. And *Rachel* loved me, becauſe I was born on her Lap, and ſhe kiſſed me when I was a little one, ſaying, God let me ſee a Brother of thine out of mine own Womb after thee. By reaſon whereof, *Joſeph* was like to me.

me in all things, according to *Rachel*'s request-

His Family. Now my Mother *Bilha* was the Daughter of *Rotheus*, the Brother of *Debora*, *Rebecka*'s Nurse, and was Born the self-same day that *Rachel* was Born; for *Rotheus* was a *Chaldean* of *Abraham's* Kindred, a Worshipper of GOD, free-born, and a noble Man. Howbeit for as much as he was taken Prisoner, *Laban* bought him, and married him to a Bond-woman of his, called *Eve*, who brought him forth a Son, whom he named *Zeliphas*, after the name of the Castle wherein he was taken. Afterward she bare *Bilha*, calling her, her new hasty Daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my Father *Jacob* appointed me to run of all messages and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his his quantity of Clay thereafter; so the Lord maketh a mans body proportionable to the spirit that he will put into it, and fitteth the spirit to the ability of the body, so as there is no inequallity or odds between them: for all the Lords creatures are made by weight, measure and rule. And as the Potter knoweth the use of every of them to what things they be meetest; so the Lord knoweth the body, how far forth it is fit for goodness, and when it beginneth in evil. For there is not any creature, reasonable, nor unreasonable, which the Lord knoweth not; for he hath created all Men after his own Image: And as Man's strength is, so is his work; as is his will, so is his work; as is his fore-cast, so is his doing; as is his heart, so is his mouth; as is his eye, so is his sleep; and

The swiftness of Nepthalim. *Gen.* 49.

God his wisdom in creating us Lively set forth.

as

as is his mind, ſo is his talk, either of the Law of the Lord, or of the Law of *Belial.* And look what diverſity is between Light and Darkneſs, or between ſight and hearing, the ſame diverſity is there in Man and Woman. Neither is it to be ſaid, that there is any betterneſs in any thing, either of the face, or of other like things. For God hath made all things good in their order or degree; he hath ſet the five wits in the head, and knit the head to the neck, and covered it with hair for his Glory. Moreover, he hath aſſigned the heart to wiſdom, the belly to the avoidance of the ſtomach, the breaſt to health, the liver to anger, the gall to bitterneſs, the ſpleen to laughter, the kidnies to craftineſs, the loins to ſtrength, the ribs to comlineſs, the ſeed to luſtineſs, and ſo forth: ſo my Children, do all things in order, and in the fear of God, neither do ye any thing diſorderly in ſcorn, or out of due reaſon. For thou canſt not command the eye to hear, neither canſt thou do the works of light in darkneſs. Therefore haſt you not to mar your doings through coveteouſneſs, or to beguile your own Souls with fond talk. For by holding your peace with a clean heart, ye ſhall be able to keep the will of God, and to caſt away the will of the Devil: the Sun, Moon and Stars break not their order, neither break you Gods Law in the order of your doings. The *Gentiles* by going aſtray, and by forſaking the Lord, have changed their order, and followed ſtocks and ſtones, and ſpirits of errour. But do you not ſo (my Children:) know ye that your only one God is the Lord in the Skies, on the Earth, in the Sea, and of all Creatures, for he is the maker of them; and be not like *Sodom*,

All things muſt be done in time and order.

The reaſon.

which altereth the order of her nature; likewiſe the waters altered the order of their nature; and they whom God curſed in the flood, making the Earth deſolate and fruitleſs for their ſakes:

Nepthaim prophecieth the miſery of his Children.

My Children, I ſay theſe things becauſe I have read in the holy writings of *Enoch*, that you alſo ſhall depart from the Lord, and walk in all the wickedneſs of *Sodom*, and the Lord ſhall bring throldom upon you, ſo as you ſhall ſerve your enemies, and be puniſhed with all manner of tribulation and pain till God conſume you every one: and when ye be made few and ſmall, ye ſhall turn again, and know the Lord your God, and he ſhall bring you again into your own Land, according to his manifold mercy. And it ſhall come to paſs, that when they ſhall be come into the Country, of their Fathers, they ſhall forget the Lord again, and deal wickedly, ſo as the Lord ſhall ſcatter them all over the face of the whole Earth, till in the mercy of the Lord, come a man that poureth out mercy and righteouſneſs upon all men both far and near, For in the xl. year of my life upon mount *Olivet*, toward the eaſt ſide of *Jeruſalem*, I ſaw the Sun and Moon ſtand ſtill, and behold *Iſaac* my Fathers Father, ſaid to us, come hither apace and every one of you take hold according to his ſtrength, for the Sun and Moon may be caught. And we came running all together, and *Levi* caught hold of the Sun, and *Juda* jumping up caught hold of the Moon, and were both of them lifted up with them. and when as *Levi* became as the Sun, a certain young man delivered him twelve boughs of Palm-tree, and *Juda* ſhined as the Moon, and twelve beams or rays were under his feet, and

A Viſion.

Levi

Levi and *Juda* running together, beheld one another. And behold there was a Bull upon Earth that had great Horns, and Eagles wings upon his back, and we would have caught him, but we could not; for *Joseph* keping before us caught him. and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying, The *Assyrians*, *Medes*, *Elamites*, *Gilathites*, *Chaldees*, and *Syrians* shall hold the Scepter of *Israel* in thraldom: And again, a seven months after, I saw our Father *Jacob* standing in the Sea of *Jamma*, and us his Sons with him: and behold there came a Ship sealing by, full of dried flesh, without Marriner or Pilot. Upon the Ship was written, *Jacob*, and our Father, said to us, let us go to our ship; when we were within it there arose a sore tempest and a mighty gale of wind, and our Father who held the stern, flew away from us, and then we being tossed with a storm, were carried into the Sea, and our ship was filled with water, and weather-beaten, and torn on all sides. Then *Joseph* fledout of the boat, and we all were divided upon twelve boards, and *Levi* and *Juda*, was among us; so were we scattered on all coasts, and *Levi* being clad in sack-cloath, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to Land, and behold our Father *Jacob* came, and we rejoiced all together with one mind. I told my Father these two dreams, and he said to me these things must be fulfilled in their time, and *Israel* must endure many things. Then said he further to me, I believe that *Joseph* is alive; for I see that the Lord doth always number him with us. And he said thou livest my Son *Joseph*, but

Remorse of Conscience moveth open Confession.

but yet I see thee not, neither seest thou *Jacob* that begat thee; truly he made us weep at these words of his, and my bowels glowed within me, to bewray unto him that *Joseph* was sold, but I was afraid of my Brothers. Behold my Sons, I have shewed you the last times, and all things that shall be done in *Israel*. You therefore command your Children to be helpful unto *Levi* and *Juda*. For by *Juda* shall health and welfare spring up unto *Israel*, and in him shall *Jacob* be blessed. For by his Scepter shall God appear, and dwell among men upon Earth, to save the flock of *Israel*, and to gather the righteous from among the Heathen. My Children,

By doing well, God is glorified, men blessed and the Devil vanquished.

if you do well, both Men and Angels shall praise and bless you, and God shall be glorified by you among the *Gentiles*, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavoureth always to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall Men and Angels curse, and God shall be dishonoured through him among the *Gentiles*, and the Devil shall possess him as a peculiar Vessel and Instrument, and all Beasts shall over-master him, and the Lord shall hate him. For the Commandments of the Law are of two sorts, and are fulfilled in work. For there is a time for a man to company with his wife, and a time to forbear her, that he may give himself to Prayer. There are two Commandments which breeds sin, except they be done in their due order, and so it is in the rest of the Commandments. there-

fore

fore be ye wise and skilful in the Lord, knowing the order of his Commandments, and the Laws of all things, that God may love you.

Having Commanded them many other such things, he prayed them to convey his Bones to *Hebron*, and to bury him by his Fathers. And so eating and drinking with merry heart, he covered his face and died. And *Nepthalims* Children did all things according as their Father had commanded them.

The Testament of GAD

Made to his Children at his Death, concerning Hatred.

THE Copy of *Gad*'s Testament, and of the things that he spake to his Children, in the hundred and seventh year of his life, saying, I was *Jacob*'s seventh son, and skilful and strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild beast upon our cattel, I ran to it, and killed it. *Joseph* also did feed Sheep with us about 30 days, who being tender, fell sick by reason of over much heat, and went home to *Hebron*, to his Father, whom he lodged by himself, because he loved him. And *Joseph* told our Father that the Sons of *Bilha* wasted his goods at *Zilpha*, and made havock of

Gad a *good and valiant Shephard.*

of them without the knowledg of *Juda* and *Reuben*. For he knew that I had reſcued a Lam out of a Bears mouth, and killed the Bear, an that becauſe the Lamb could not live, (whic thing grieved me) we killed it alſo, and ea it. He told our Father of it, and our Brother were greatly diſcontented with his doing, even the day that he was ſold into *Egypt*, and th ſpirit of hatred was in me, inſomuch as I coul not find in my heart to hear *Joſeph* ſpeak, or t ſee him, becauſe he had rebuked us openly, fo eating the lamb without *Juda*. To be ſhor he made our Father believe whatſoever he tol him. But now I acknowledge my ſin, my Chi dren, that I was often in mind to have kille him; for I hated him from my heart, an I was utterly without compaſſion towards him and the cauſe of this my great hatred toward him, was his dreams; therefore I would hav devoured him, as an Ox eateth up graſs fro the Earth. And for that cauſe I and *Juda* ſol him to the *Iſhmaelites* for 30 gilderneſs, of th which we kept away 10 privily, and ſhewed th other 20 to our brethren. And ſo covetouſnes perſwaded me to wiſh his death. But the Go of our Fathers delivered him out my hands, t the intent I ſhould not do ſuch wickedneſs i *Iſrael*, and now my Children, give ear to th words of truth, that ye may live righteouſly, an keep the Law of the higheſt, and not go aſtra through the ſpirit of hatred; for that is ev in all mens doings. Whatſoever another ma doth, that doth the hater miſlike and abhor. I one keep the Law of the Lord, he praiſeth not: If one fear the Lord and deal righteouſly, hi he loveth not, but diſpraiſeth the truth, he envieth him

Gad hated Joſeph for his Complaining ro his Father.

2. For his dream.

him that ordereth his ways aright, he embraceth Back-biting, he loveth ſcornfulneſs; and becauſe that hatred hath blinded his mind, he doth to his neighbours, as we did to *Joſeph*; therefore my Children keep your ſelves from hatred, becauſe it committeth wickedneſs even againſt the Lord; for it will not hear the words of Gods Commandment, concerning the loving of mans neighbour, but ſinneth ſpightfully againſt God. If a brother offend, by and by it blazeth him abroad, and is haſty to have him condemned and killed or puniſhed for his offence. And if the offender be a ſervant or bondman, it accuſeth him to his Maſter, and deviſeth all means that may be to perſecute him, and to put him to death if it be poſſible; for hatred worketh with ſpightfulneſs, and is alway ſorry to hear or ſee man go forward, or proſper in well doing. For like as love beareth good will even to the dead, and wiſheth them alive, and would (if it were poſſible) ſtay them from death which are commanded to dye; So hatred ſeeketh to ſtay the living, and deemeth them unworthy of life which have offended never ſo lightly. For the ſpirit of hatred doth through cankar'd forwardneſs of heart, work jointly with Satan in all things, even to the death and deſtruction of men. But the ſpirit of love doth through longſufferance work with Gods Law to the welfare of Men. *A Companion.*

Hatred is evil, becauſe it abideth with lying, ſpeaking continually againſt the truth, making a great ado of ſmall matters, over-ſhaddowing the light with darkneſs, counting ſweet to be ſour, teaching ſlanderouſneſs, war, wrong, and abundance of all miſchief, and finally, filling the heart *The property of hatred.*

heart with deviliſh poyſon. My Children, I ſpeak theſe things upon experience, to the intent you ſhould eſchew hatred, and ſtick to godly love. Righteouſneſs driveth out hatred, and lowlineſs killeth it; for a righteous and a lowly perſon is aſhamed to do wrong, not for fear of rebuke, but for conſcience ſake, becauſe God ſeeth his intent; he backbiteth no Man, becauſe the fear of the Higheſt overcometh hatred; for the fear of the Lord offendeth not, neither will do any Man wrong, no not even in thought. At length I came to the knowledge of theſe things, when I had repented me of my dealings towards *Joſeph*. For the true repentance that is according to God's will, mortifieth a Man to obedience, chaſeth away darkneſs, enlightneth the eyes, giveth knowledge to the mind, and leadeth the ſoul to ſalvation. And whatſoever Men knoweth not of themſelves, that doth repentance teach them. For it brought upon me the pain of the heart; and if my Father *Jacob*'s prayers had not been, ſurely I had died out of hand; for look wherein a man ſinneth, by the ſame he is puniſhed. Forasmuch therefore as my heart was mercileſs toward *Joſeph*, I ſuffered Gods rigorous Juſtice in my heart by the ſpace of xi months, that the time of my puniſhment might fall out even with the time that I urged the ſelling of *Joſeph*. Now therefore my Children, each of you love his Brothers, and put away hatred from your hearts loving one another in deed, word, and thought of mind. For before my Fathers face I ſpake mildly of *Joſeph*, but behind his back, the ſpirit of hatred darkned my underſtanding, and tempted my mind to kill him. Wherefore love ye one another heartily

A righteous man deſcribed.

Love conſiſteth in deed, in word, and mind.

tily; and if any of you offend other, tell him of it gently, driving out the poyſon of hatred, and foſtering no deceit in heart. And if the offender confeſs it, and be ſorry, forgive it him; and if he deny it, ſtrive not with him, leſt he fall to ſwearing, and ſo ſin double. Let no ſtranger hear you uttering one anothers ſecrets in varience, leſt he turn to be your ill-willer, and work ſome great miſchief againſt you: For he will talk guilefully with thee, and undermine thee to do thee a ſhroud turn, taking his poyſon at thine own hand. Therefore if he deny it, and be aſhamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, ſo as he will no more offend thee, but honour thee, and fear thee, and be in quiet, but if he be unſhamefaced, and abide by his naughtineſs, then refer the revengement of it to God with all thy heart. If another man proſper more than thou, be not grieved at it, but pray for him that he may have perfect proſperity. For peradventure, it may be to your own benefit. And if he be exalted more and more, envy him not, but remember that all fleſh ſhall die, and praiſe God for it, who giveth good and profitable things to all men. Seek the Lords Judgments, and ſo thy mind ſhall let him alone and be in quiet. Now if a man be enriched by evil means, as *Eſau*, my Fathers Brother was, envy him not; for in ſo doing ye controul the Lord, who either taketh away his benefits from the wicked, or leaveth them ſtill to the repentant, or elſe reſerveth them in the unrepentant, to their endleſs puniſhment: For the poor man having ſufficient of all things, giveth thanks unto the Lord,

Envy no mans proſperity. It may be perchance our profit.

The poor man how he is rich

and is enriched of all men, becaufe men wifh him no harm. Therefore my Children, away with hatred out of your hearts, and love one another with a right meaning mind. Alfo will you your Children to honour *Levi* and *Juda*; for out of them fhall the Lord make the Saviour of *Ifrael* to come: I know that in the end your Children fhall depart from them, and walk in all manner of mifchief, naughtinefs and corruption before the Lord. And after a little paufing, he faid again: My Sons, hear me your Father, Bury me by my Fathers:

A prophefie of Chrift.

And fo plucking up his Feet, he flept in peace: And after five years, they carried him thence, and laid him with his Fathers in *Hebron*.

The Teftament of ASER

Made to his Children at his Death, concerning two Faces, of Vice and Virtue.

THE Copy of *Afer* his Teftament, and of the things that he fpake to his Children in the 110 years of his life, being ftill in health, he faid unto them:

Ye Children of *Afer*, hearken unto your Father, and I will fhew you all things that are right before the Lord. The Lord hath given two ways unto the Sons of Men, two minds, two doings

doings, two places, and two ends; and therefore all ways may be one, yea though they be contraries, as are the ways of good and evil. Alſo there are two minds in our Breaſts which do move us either to honeſty or diſhoneſty. Therefore if a Man be led to goodneſs, all his doings are occupied about righteouſneſs, and if that he do any thing amiſs, by and by he repenteth him, for in as much as his mind is bent unto righteouſneſs, he putteth away naughtineſs, and out of hand amendeth his miſdeeds, and correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtineſs, in ſo much that he thruſted away the good, and taketh unto him the bad, becauſe he is under the dominion of *Belial*, and if he do any good thing, he turneth the ſame unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work, becauſe the treaſure of his heart is infected with the venom of a deviliſh and miſchievous ſpirit, and therefore the evil over-maſtereth the good in his mind, and bringeth the end of the thing to naughtineſs. Some Man ſheweth compaſſion upon him that ſerveth his turn in naughtineſs, [illegible] hath two faces, and that deed of his [illegible] Another man loveth ungracious[illegible] and he [illegible] lewd likewiſe; and although he could find in his heart to die for the compaſſion of his evil, yet it is manifeſt that he is double-faced, and his doing is altogether ſtark naught: For his love being but lewdneſs, doth as it were cloak his evil with a good name, whereas the drift of his doings tendeth unto a wicked end. Another he alſo doth open wrong, pilleth, and polleth, is covetous, and pitieth not the poor. He alſo hath a double-face

Two ways for a man to walk in.

Two minds in a man, of good and of evil

double-faces.

The coveteous man's wickedneſs deſcribed.

face, and all this is ſtark naught; for in being niggardly towards his neighbour, he provoketh God's wrath, and denieth the Higheſt, in not pitying the poor. He deſpiſeth and ſpighteth the Lord which is the commander of the Law, he ſuffereth not the poor to reſt, he defileth his own Soul to make his Body gay, he killeth many, and pitieth few; this is the part of a double-fac'd perſon. Another committeth whoredom and fornication, or vexeth many men pitiouſly with his power and riches, and yet abſtaineth from meats, his faſt is naught, for he doth the Commandments with an evil Conſcience, and that is a double-fac'd dealing, which is altogether naught. Such manner of folk are right Swine and Hares; for they ſeem to be half clean; but in very deed they be utterly unclean.

You therefore, my Children, become not like them, neither bear ye in one hood two faces, the one of goodneſs and the other of naughtineſs, but ſtick all only unto goodneſs: for in goodneſs doth God reſt, and men like well of it: ſhun naughtineſs and kill the Devil in your

God abideth with

for they that are double-faced out their own lufts, becauſe they *lial*, and ſuch as are like themſelves. Now, though plain dealing men, and ſuch as pretend but one face, are taken for offenders at the hands of ſuch as bear two faces, yet are they righteous before God. For many in killing wicked perſons, do to works at once: namely, good by evil: but indeed the whole work is good, becauſe that he which hath rooted out the evil hath deſtroyed it. Some man hating his neighbour, unmercifully bleameth him for his advoutry, or theft, ſuch a one is

The preposterous Judgment of the world makes not good or bad.

double-

double-fac'd, but yet is the whole work good, becauſe he followeth the Lords example, not reſpecting what ſeemeth good when it is evil indeed. Another will not make merry with Rioters, leſt he ſhould be ſtained by them, and defile his own Soul, This man alſo is double-fac'd, but yet is all his doings good; and he is like a Roe or a Stag, which in a common wild herd ſeem to be unclean, and yet are altogether clean, becauſe he walketh in the zeal of the Lord, ſhunning and hating thoſe whom God willeth to be ſhunned in his Commandments; and ſo killeth the evil with well doing. See therefore my Sons, how there are two in all things, one againſt the other, and the one hidden under the other. Death ſucceedeth to life, ſhame to glory, night to day, and darkneſs unto light. All righteous things are under life and light; therefore doth eternal life overmaſter death. It is not to be ſaid that truth is untruth, righteouſneſs, unrighteouſneſs, or wright, wrong, becauſe that as all things are under God, ſo all truth is under light. I have practiſed all theſe things in my life, and not ſtrayed from the truth of the Lord, but ſought out the Commandments of the Higheſt, to the uttermoſt of my power, and walked with one face in goodneſs. Take heed therefore, my Cildren, to the Lords Commandments, and follow the truth with one ſingle face. For they that are double faced, ſhall be double puniſhed. The ſpirit of errour hateth the man that fighteth againſt it. Keep the Law of the Lord, and regard not evil that ſeemeth good, but have an eye to the thing that is good indeed, and keep the ſame, returning to the Lord in all his Commandments, and reſting up-

Other kind of double-faced men

Aſer his righteous liveing.

Double Faced double puniſhed.

on him; for the ends whereat men do aim, do shew their righteousness; and know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked Spirits, your Souls shall be tormented of the wicked Spirit whom ye serve in wicked Lusts and works. But if ye quietly and chearfully acquaint your selves with the Angel of Peace he shall comfort you in your life-time. My Children, become not like the *Sodomites*, which knew not the Angel and perished for ever. For I am shure that you all sin, and be delivered into the hands of your enemies, your Land shall be laid waste, and your selves shall be scattered into the four corners of the earth, and be dispised as unprofitable water in your disperſing abroad: untill the Highest do visit the earth, eating and drinking as a man, with men, and breaking the Serpents head in pieces without noise. He shall save *Israel* and all the Heathen by water, being God hidden in man. Therefore tell your Children these things that they neglect not Gods Law writtet in the Tables of Heaven. For the time will come that they shall give no credit to the law of the Lord and you falling into naughtiness, shall deal wickedly against God, giving no heed to his Law but unto mens Commandments. For this cause shall ye be scattered abroad, as my Brothers *Gad* and *Dan*, which were not acquainted with their own Country, Tribe and Tongue. Nevertheless the Lord shall gather you together again in faith, for the hope of his mercy, for *Abraham*, *Isaac*, and *Jacob*'s sake.

A prophecy of Christ his Humanity.

When he had so said, he commanded them to bury him in *Hebron*. And he died, sleeping a good sleep: and afterward his Sons doing a

he had willed them, carryed him back, and buried him with his Fathers.

The Testament of JOSEPH:

Made to his Children at his DEATH, Concerning Chastity and Patience.

MY Sons, and my Brethren, hear ye *Joseph* the well beloved of *Israel*. My Children hear your Father: I have known in my Life envy and death with the which my Brethren would have destroyed me. For they hated me, and God loved me; they would have killed me, and the God of my Fathers kept me; they put me into a Pit, and the most High brought me out again; I was sold as a Bond-man, and the Lord made me Free, and his strong Hand helped me: I was kept in hunger, and the Lord himself nourished me: I was left alone, and the Lord visited me: I was in Prison, and the Saviour made me glad: I was fastned in Chains, and the Lord unbound me; he pleaded my cause in the accusations of the *Egyptians*; and not only delivered me from envy and deceit, but also exalted me, insomuch that *Putiphar*, chief Steward of *Pharaohs*, house did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman which enticed me to do naugh-

Joseph afflictions.

God helpeth in distress.

naughtineſs with her, through the flame of voluptuouſneſs burning about her breaſt. I was caſt in priſon for her. I was beaten and mocked for her, yet the Lord cauſed the keeper of the Priſon to be moved with mercy towards me. He forſaketh not them that fear him, neither in darkneſs, neither in bonds, neither in tribulations or neceſſities. God is not aſhamed as men, neither dreadeth he as men, neither ſpeaketh or ſhrinketh he for fear, as earthly men. He is preſent in all places, and in their moſt grievous ſorrows he comforteth his. He goeth away for a ſeaſon, to try the thoughts of their mind. He found me truſty in Ten temptations, and in every one I was conſtant, and preſerved. For ſufferance is a great medicine, and cauſeth much goodneſs. How often did the *Egyptian* threaten my death? How often was I puniſhed and yet the woman called me again? How often did ſhe threaten me to die becauſe I would not have to do with her? ſhe ſaid unto me, thou ſhalt have governance of me, and all that be mine, if thou wilt give thy ſelf unto me, and obey my deſire, and thou ſhalt be Lord over us. but I remembred the words of my Father *Jacob*, and entring into my chamber, made my prayer to the Lord, and faſted ſeven days: Yet I appeared unto the *Egyptian* in the ſelfſame eſtate of body, as I had lived in pleaſures and delights. For they that faſt for God, receive beauty of face. When I had Wine given unto me, I drank none, and faſting three days, I took my meat daily, and gave it to the ſick and needy, and early I awacked unto the Lord, and wept for *Memphitica* the *Egyptian*, becauſe ſhe was evermore troubling of me. ſhe came unto

God never forſaketh his.

Joſeph *conſtant in temptations.*

Sufferance what it is.

A preſent medicine in temptations.

Not from meat, but from wanton fare.

A crafty practice of a Woman.

me

me in the night, as though she would have visited me. And first, truly, because she had never a Son, until which time she feigned to take me as her Son, and I prayed to God to send her a Son, until which time she embraced me, as though I had been her Son, and I perceived not the cause. And for a conclusion, she drew me to have done Fornication with her: and I remembring my self, was sorrowful to the Death. And when she was gone out, I came to my self and ornowed many days: for I perceived her deceit and errour. And I spake unto her the words of the most High God, if peradventure she might be turned away from her pernicious concupicience. Many times as to a holy man she spake flattering words to me, not without deceit, lauding my chastity before her Husband, which would utterly have destroyed me: Both manifestly and secretly she said unto me: Fear not my husband; for he is perswaded of thy Chastity. For if so be that any man shewed him of thee and me, he would not believe it. For because of this thing, I covered me with Sackcloath, and laid me flat upon the Earth and prayed unto Almighty God that he would deliver me from this Woman of *Egypt*. When she could do nothing this way, she came unto me again Armed with other reasons: that is to say, that she would fain learn the word of God of me. and began to speak after this manner: If thou wilt have me to forsake mine Idols, follow my desire, and I will perswade my Husband the *Egyptian* to go from his Idolatry, and we shall walk in the Law of thy God. I made answer to these things: GOD will have none to worship him with uncleanness, neither

Flattery, the Devil's sweet bait.

A token of a zealous heart.

Hypocrites are of all Religions for lucre.

Double-fac'd men God abhoreth.

hath he any pleaſure in adulterers: and ſhe held her peace, deſiring to fulfil her concupiſcence. And I faſted and prayed, that God might deliver me from her: again at another time, ſhe ſaid unto me: If thou wilt not do adultery with me, I will kill my Prince, and ſo by the Law, I ſhall take thee to my Husband. When I heard that, I rent my Garment, and ſaid: Woman, I pray thee, be aſhamed of theſe things before God, and fear God, and do thou not ſuch an abominable thing: neither diſpair utterly, that thou drown not thy ſelf in thine own evil: for if thou go about, I ſhall utter and declare the thoughts of thine iniquity. She fearing theſe things, prayed me that I would not bewray her naughtineſs, and ſo departed. Yea again, ſhe went about to beguile me with gifts, ſending unto me all things that men have need of, and ſhe ſent me meat ſtrewed about with Inchantment. And as the *Eunuch* brought it in, I beheld and ſaw a terible fellow giving me a ſword with the diſh, and I perceived that ſhe went about to deceive me; And when he was gone I wept, and touched not that meat, nor any other of her ſending, for a good while after. A day after that, ſhe came to me, and ſaid: What is the matter that thou haſt not eaten of the meat? And I ſaid unto her, becauſe thou haſt Poiſoned it. Therefore thou ſhalt know that I will not come unto Idols, but only unto God. Now underſtand therefore that the God of my Father, by his Angel hath ſhewed thy miſchief unto me, and I have kept the meat to thy ſhame, if perchance thou mighteſt repent, or learn that the malice of wicked doers prevaileth not againſt them that worſhip the Lord in chaſtity. And

Note the fruit of luſts.

Joſeph *did firſt admoniſh, and not proclaim.*

I

I took and did eat before her, saying : The God of my Fathers, and the Angel of *Abraham* shall be with me ; and then she fell down at my feet, and wept. Then lifting her up, I exhort her many ways, and she promised unto me that she would never do such Iniquity after that day. Yet because her heart was mourning, and did burn towards me in Adultery, with sighs coming from the depth of her Stomach, she cast down her countenance. The *Egyptian* her Husband perceiving her, said, Wherefore holdest thou down thy face ? She answered, I am even sorrowful at the Heart, and he comforted her that was not sick : yet again she entred in to me (her Husband being without) and said : I am strangled or choaked ; either I will break my neck, or else drown my self, without thou wilt obey me. And perceiving that the spirit of *Belial* troubled and vexed her, I prayed unto the Lord my God, and said thus : Wherefore art thou vexed and troubled, all blind in sin ? Remember thy self ; for if thou do kill thy self, the Concubine of thy Husband called *Secon*, envying thee, shall beat thy Children, and destroy the memory of thee from off the Earth ; and she said unto me : Have done, have done ; I perceive that yet thou hast some care for me ; I have even enough that thou defendest my life and my Childrens. I have good hope in time to come that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was: And if ye hear any good thing in the passion wherein he is overcome he draweth the same to his pernicious or filthy desire.

The Nat
of God a
fear of i
famy, pri
eth the con
science.
Note this

deſire. I ſay unto you my Sons, that it was about ſix of the Clock when ſhe went from me, and I fell upon my knees, praying to God all that Day, with the night following, and about the break of the day I roſe weeping, that I might once be delivered from this *Egyptian* Woman. Finally, ſhe caught me faſt by the Garment. drawing me to have gone to bed with her. Then perceiving that ſhe waxed mad, and that violently, and with ſtrength ſhe held my cloaths I let my cloaths ſlip from me, and fled away.

A remedy againſt temptation.

Then ſhe complained to her Husband of me which put me in Priſon in the Kings Houſe. The day following after I was ſore beaten and caſt in Priſon. And when I lay bound in Fetters, this *Egyptian* woman waxed ſick for ſorrow, and hearkned how I lauded God, being in a houſe of darkneſs. For I rejoycing, with a glad voice, glorified my God, only, that by ſuch occaſion I was delivered from, the *Egyptian* Woman. Yet ſhe left not to ſtand hearkening, and ſaid; have done, and take the offer which I put unto thee, and fulfil my deſire, and I will deliver thee from thy bond, and bring thee out from the darkneſs; but all that, could perſwade me nothing, Inſomuch that in thought I was not Inclin'd to any deſire of her; For God loveth him better which Faſteth in chaſtity, being in a Priſon of darkneſs, than him which taketh his pleaſure with voluptuouſneſs in a Chamber of honour and riches. For if a man live in chaſtity, and deſire Glory (if God perceive it to be expedient for him) he giveth it unto him as he hath done unto me. Many times as though ſhe had been ſick, ſhe deſcended unto me unlooked for and heard the voice of my praying, and ſtood the more ſtill, But when I heard

Note a ſubtil woman.

Joſeph's ſingular chaſtity.

heard her sigh, I held my peace; for in her house she stripped her self naked, Breasts, Legs and Arms, whereby she might have kindled me into the Love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works. Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness and chastity in sufferance and humility of the heart, the Lord shall dwell in you; for he loveth sobriety: and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander: the Lord which dwelleth in him, will for his chastity not only deliver him but also exalt him, and glorifie him, as he hath done me; for he is always with him, in word in deeed and thought.

A property of a Herlot.

The commodity of prayer and sufferance.

My Children you know well how my Father did love me, and yet I was never the prouder thereof in my heart. For though I was a Child, I had ever the fear of God in my mind. When I grew unto age I moderated my self and honoured my Brethren whom I feared. I held my peace when I was sold, because I would not have the *Ishmaelites* to know my stock and kindred, how I was the Son of *Jacob*, a man of great strength and power; Therefore have you in your deeds the fear of God and honour your Brethren; for all men that observe the Law of God are Loved of him. Then I came with the *Ishmaelites* to a certain place called *Indoclep*, and they demanded of me what I was; and I said (because I would not reprove my brethren) that I was one of their houshould Slaves. Then said the chief of them, thou art no slave; for thy countenance doth shew thee what thou art. And he threatned me unto the death, yet for all that, I said again, I was their Slave.

Joseph's *lowliness in prosperity.*

An amiable countenance a token of a liberal mind.

Slave. But when we came into *Egypt*, they began to ſtrive who ſhould have me for money that was paid, and they agreed that I ſhould abide in *Egypt* with a Merchant of their faculty, until ſuch time as they had made their Merchantdize and returned again; and God gave me grace in the ſight of the Merchant, that he gave me the charge of his houſe, and the Lord bleſſed him by my hand; for the Lord gave him plenty of Gold and Silver, and I was with him three months and five days: In this time paſſed by *Memphitica* the Wife of *Putiphar* in great Glory, and ſhe caſt her eyes upon me (for the *Eunuchs* had ſhewed her of me) and ſhe ſhewed her Husband of the Merchant which was made rich by the hand of a young man being in *Hebrew*, and ſhe ſaid, they had ſtolen him out of the land of *Canaan*, therefore do now Judgment upon him, and take the young man to be thy Steward, and the God of the *Hebrews* ſhall bleſs thee: for grace from Heaven is in him. *Putiphar* her Husband, perſwaded with theſe words, cauſed the Merchant to be ſent for, and ſaid unto him, what do I hear of thee, that ſtealeſt Souls out of the Land of the *Hebrews* in ſelling of Children? The Merchant fell down upon his knees, and prayed him, ſaying, I beſeech thee Lord, ſhew me: for I know not what thou ſayeſt. He anſwered again Where gateſt thou this *Hebrew* Child? and he ſaid, the *Iſhmaelites* left him with me untill they came this way again. When he had ſaid ſo, *Putiphar* ſaid, bring the young man hither, and I being brought in, did reverence to the Prince of the *Eunuchs*, for he was the third man in dignity with *Pharaoh*, and Prince of all the *Eunuchs*, and he had Wife, Children, and Concubines. And when he had taken me apart,

A covetous heart like Achan.

he

he said, art thou bond, or art thou free? I answered, bond. And he said unto me, Whose bondman art thou? I answered him, the *Ishmaelites*. And he said again unto me, How came it to pass that thou wast made their bond-man? And I said, for they bought me in the Land of *Canaan*; yet he did not believe me, saying: Truly, thou liest, and commanded me to be beaten. *Memphitica* his Wife spied me beaten at a window, and sent unto her Husband, saying, Thy Judgment is unjust; for thou dost punish wrongfully the young man that is stolen. But because I changed not my word, yet again was I beaten, and commanded to be kept at his Commandment, till such time as my Masters came, and his Wife said unto him; Wherefore do you keep in captivity the Noble Child: it were more alms to let him go, and to beat you. She would fain have spyed me in desire of sin, and I knew nothing of this. He said again to *Memphitica*, it is not honest among the *Egyptians* to take away another mans goods before he shew him of it. He said that of the Merchant, and of me, when I should be imprisoned. After that xxiv days the *Ishmaelites* came, and they hearing that *Jacob* my Father was heavy for me, said unto me; Wherefore is it that thou saidst thou was a bond-man, and now we know that thou art the Son of a great man in the Land of *Canaan*, and thy Father sorroweth for thee in Sackcloath? Then I would fain have wept, yet I restrained my self for shaming of my Brethren, and said, I know it not; for I am a bond-man. Then they took council amongst themselves, whether, or to whom they might sell me, lest I should be found in their hands, for they feared *Jacob* lest he should be revenged on them

A token of mercy, if it were not for an ill end.

Note a flattering Woman.

A good nature.

them: for they had heard that he was mighty both to God and man. Then said the Merchant to them, Redeem him now from the Judgment of *Putiphar*; they hearing this, went and asked for me, saying, that they had bought me for money and he delivered me. *Memphitica* spoke unto her Husband, to buy me; for she said, I hear say they would sell him. And they sent an *Eunuch* to the *Ishmaelites*, and desired to buy me, and when he could not bargain with them, he returned and shewed his Lady that they asked a great price for the Child: she sent again another *Eunuch*, saying; although they ask two Basences of Gold, see that thou spare not for money, but buy the Child and bring him to me. He paid 80 Golden Crowns for me, and said to his Lady that he paid 100. and I perceiving this held my peace lest the *Eunuch* should have been searched. Behold my Sons what I have sustained, Love one of you another, and with continuance, cast out from among you deceitful minds; for God delighteth in the concord of Brethren, and hath pleasure also in the Love and choice of a proved heart. For when my Brothers came out of *Egypt* and knew me, I gave unto them their money, and never gave reproach unto them, but comforted them, and after the death of *Jacob* I loved them more abundantly, and all that ever he commanded me I did very gladly, and they marvelled because I suffered not them to be troubled for a small cause; for all that was in my Power I gave them. Their Children were reputed to me as mine own, and mine own Children as their servants. Their life was my Life, and their Sorrow was my Sorrow, and all their Infirmity or disease was mine; my Land was their Land, my council was the council of them, and

Thus the righteous be bought and sold.

Concord between brethren pleaseth God.

Joseph's merciful arts desired.

and I never exalted my self above them in pride for mine own worldly Glory, but was amongst them as one of the least. Therefore my Sons, if ye walk in the Commandments of the Lord, the Lord shall exalt you, and Bless you in Riches perpetual. And if any man will do evil to you, with meekness look that ye pray for him, and God shall deliver you from all evil. For behold and see, that for my long sufferance the Daughter of my Lord was given me to Wife, and there was given to me with her an hundred Talents of Gold; for God made them to serve me, and gave me Beauty, that I should be as a flower above them that were fair in *Israel*, and he kept me unto mine Age both in strength and Beauty, because I was like to *Jacob* in all things. And what Dreams I have seen, my Children now hear. There were xii Harts feeding, and Nine were divided abroad in the Earth; also I saw how that of *Juda* was a Virgin born, having a white silken Robe, and of her came forth an Immaculate Lamb: And on the left hand of the said Lamb, was as it were a Lion: and all Beasts made against him, and the Lamb overcame them, and trod them under his feet, and in him joyed the Angels, the men, and all the Earth. These things shall come to pass in their time, that is to say in the latter days. Therefore my Sons, keep the Commandment of the Lord, and honour *Juda* and *Levi*. For of them to you shall spring the Lamb of God, which by his Grace shall preserve all *Gentiles* and *Israel*. The Kingdom of him is a Kingdom eternal, which shall never pass. For my Kingdom shall be ended in you, as the keeping of an Orchard; for after the Harvest it shall appear no more. I know

A promise for them that pray for their Enemies.

God provideth for his Elect.

Joseph's *Dreams.*

Christ Prophecieth.

know right well, that after my death, the *Egyptians* ſhall trouble you, but God ſhall revenge you, and bring you to the promiſed Land, which he ſware to *Abraham*, *Iſaac* and *Jacob*. But carry my bones with you: for in ſo doing the Lord ſhall be in the light with you againſt the *Egyptians*, and *Belial* ſhall be in darkneſs with the *Egyptians*. Alſo carry with you your Mother *Zilpha*, and nigh unto the Valley, near unto *Rachel* bury her.

When he had ſaid theſe words, he ſtretched forth his feet, and ſlept the ſleep of all the World. then they embalmed him with Spices, puting him in a Cheſt in *Egypt*, after he had lived a Hundred and Ten Years, who ſaw *Ephraim*'s Children unto the third Generation: For unto *Machir* the Son of *Manaſſes* were Children born on *Joſeph*'s knees. After this, all they of *Iſrael* bewailed him, and all the *Egyptians* with a great Mourning. For he had compaſſion of *Egypt* as of his own propper Members, and aſſiſted them both, with his labour and counſel, and did them good at all times and Seaſons.

The Teſtament of BENJAMIN

Made to his Children at his DEATH, Concerning a clean Mind.

THE Copy of *Benjamins* words which he uttered to his Children, being of the Age of 120 Years; he kiſſed them. and ſaid: As *Iſaac* was born in the 100 year of *Abraham*, ſo was I in the 100 year of *Jacob*: and becauſe *Rachel* died at my Birth, I ſucked her Bond-woman *Bilha*. For after that *Rachel* had born *Joſeph*, ſhe was Barren 12 years. And when ſhe had prayed to the Lord in thoſe 12 years, ſhe conceived and bare me; for my Father loved *Rachel* exceedingly, and wiſhed to ſee two Sons by her; and therefore I was called *Benjamin*, that is to ſay, the Son of my days, or the Son of my ſorrow becauſe my Mother died in the Birth of me. When I came firſt into *Egypt*, and that my Brother *Joſeph* knew me, he ſaid to me; What ſaid they to my Father, when they had ſold me? I anſwered, they ſtained thy Coat with Blood, and bringing it to him, ſaid; See if this be thy Sons Coat or no: And my Brother alſo ſaid unto me; truly, when the *Iſhmaelites* took me, one of them ſtripping me out of my Coat, gave me a thin ſhirt to put on, and

Benjamin *what it ſignifieth.*

Joseph's distress revenged by God.

and lashing me with a whip, bad me run. And as he went aside to hide my garments, a Lion met him, and slew him, and his partners being afraid sold me to their fellows: you therefore my Children love the God of Heaven, and obey his Commandments, following that good and holy man *Joseph*, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, and love your neighbours, and then although the spirit of *Belial* tempt you to all naughtiness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my Brother *Joseph*. How many folk would have killed him, and yet for God defended him? For he that feareth God, and loveth his neighbour cannot be wounded of the airy spirit of *Belial*, and he that is shielded with the fear of the Lord, is safe from harm both of Man and Beast, and cannot be overcome, because he is helped by the Love of God which he hath towards his neighbour; for *Joseph* besought our Father *Jacob* to pray for my Brethren to the Lord, that he would not lay unto their charges, the mischief that they had devised against him. Whereat *Jacob* cryed out O Son *Joseph*, thou hast overcome my heart. And therewithal embracing him he kissed him two hours together, and said; In thee shall the Prophecy of Heaven be resembled to the full, concerning the Lamb of God, and Saviour of the World, that the unspotted shall be delivered for the wicked doers, and he that is without sin, shall die for sinners in the Blood of his Testament, to the salvation both of the *Gentiles* and of *Israel*, and he shall dash *Belial* and all his servants. My Children look

Temptation shall not overcome them that fear the Lord.

Joseph a right figure of Jesus Christ.

look upon the end of that good man, and follow his mercifulneſs with a good mind, that you alſo may have a Crown of Glory upon your heads. A good man hath not a dark eye; for he is merciful and pitiful to all men; yea, tho' they be ſinners, and have deviſed miſchief againſt him; and he that doth good, overcometh evil, 1. By the defence of goodneſs, and loveth 2. The righteous as his own Soul. If another 3. Man be honour'd, he envieth it not: If a man be enriched, it grieveth him not: If a man be ſtrong 4. Or valiant, he praiſeth him, and believing him alſo to be chaſt: He defendeth 5. him that hath the fear of God. He worketh together with him that loveth God; and if a man forſake the Almighty 6. He warneth him to return again. Whoſoever hath the grace of the good ſpirit, him doth he love as his own life. 7. He pitieth the poor, ſuccoureth the weak, and praiſeth and honoureth God.

A good man.
1. *Overcometh.* *evil.*
2. *Loveth the righteous.*
3. *Envieth not.*
4. *Praiſeth the valiant.*
5. *Defendeth him.* *that fear-eth God.*
6. *Admoniſheth the ſinner.*
7. *Pitieth the Poor.*

My Children, if ye have a good mind evil men ſhall ſtand in awe of you, and unthrifts ſhall for very ſhame be converted to goodneſs. So that covetous Men ſhall not only depart from their ungirdlineſs, but alſo give of their abundance to the needy. If ye be good doers, both unclean Spirits, ſhall flee from you, and ſhrewd Beaſts ſhall ſhun for fear of you. For where the regard of good works is in the mind, there darkneſs flyeth away: For if he do wrong to any holy Man, he is ſorry for it: And if a holy Man receive wrong, he pitieth the doer, and puteth it up with ſilence. And if any man betray a righteous ſoul, and the righteous pray for his betrayer, the betrayer is not a little diſgraced, and the righteous becometh much more notable

the example of a godly man converteth ſinners.

after-

The properties of a righteous man.

afterward, as did my Brother *Joseph*. The guileful spirit of *Belial* hath no power over a good man's mind; for the Angel of peace guideth his soul. He looketh not affectionately upon corruptible things, nor raketh together riches in the desire of voluptuousness. He is not delighted with pleasures. He grieveth not his neighbour. He stuffeth not himself with meat, neither wandreth he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile, untruth, strife, or slanderousness; for the Lord dwelleth in him, and inlightneth his mind, and he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietness, and another of trouble; one of dissimulation, and another of truth; one of poverty, and another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing; for in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart, and therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of *Belial* are double, and utterly void of simplifity, wherefore my Children, shun the naughtiness of *Belial*; for at the first he delighteth those that obey him, but in the end he is a sword, and the Father of seven mischiefs. For when the mind hath once conceived by *Belial*, it bringeth forth, first envy, secondly, desperateness, thirdly, sorrow, fourthly, bondage, fifthly, neediness, sixthly, troublesomness,

Disobedience the Father of seven mischiefs.
1. *Envy.*
2. *Desperation.*
3. *Sorrow.*
4. *Bondage.*

fomneſs, ſeventhly, deſolation: and for that cauſe was *Cain* tormented with ſeven puniſhments by God; for in ſeven years together, God brought every year a new Plague upon *Cain*. Two Hundred years he ſuffered, and in the Nine Hundreth year the Earth was made deſolate with the Blood of his righteous Brother *Abel's* ſake. In ſeven Hundred years is *Cain* judged and *Lamech* in ſeventy times ſeven; for they that are like *Cain* in ſpightfulneſs and hatred towards their Brethren, ſhall be puniſhed with the ſame puniſhment for ever, as he was. You therefore my Children, eſchew malice, envy, and hatred toward your Brethren, and cleave to goodneſs, and lovingneſs. He that hath a mind clean in love, looketh not upon a woman in way of letchery. For he hath no defiling in his heart, becauſe the ſpirit of the Lord reſteth in him. For as the Sun is not defiled by ſhining upon a puddle or dunghill, but doth rather dry up, and drive away the ſtink: even ſo, a pure mind ſtriveth again the uncleanneſs of the Earth, and overcometh it, but is not defiled it ſelf. And I perceive by the ſayings of the righteous *Enoch*, that there ſhall be evil doers among you: For you ſhall defile your ſelves with the Fornication of *Sodom*, and periſh all, ſave a few, and multiply inordinate luſts in Woman, and the Reign of the Lord ſhall not be among you; for he ſhall take it away ſuddenly. Nevertheleſs the Lords Temple ſhall be made in our portion and it ſhall be glorious among you. For the Lord himſelf ſhall take the Kingdom upon him, and the 12 Tribes ſhall be gathered together there, and all nations ſhall reſort thither, until the moſt high ſend his ſalvation in the viſitation

5. *Needineſs.*
6. *Trouble.*
7. *Deſolation.*
An example of Cain.
An aptſimilitude to a mind reſiſting ſins.
A prophecy of the nativity of Chriſt.

of

of his only begotten. And he ſhall enter into the firſt Temple, and there the Lord ſhall ſuffer wrong, and be diſpiſed, and be lifted up unto a piece of Timber. And the Veil of the Temple, ſhall be rent aſſunder, and the ſpirit of the Lord ſhall come down upon the *Gentiles*, poured out as fire; and riſing up from the grave he ſhall aſcend from Earth to Heaven. He ſhall remember how baſe he hath been upon Earth and how glorious he is in Heaven. When *Joſeph* was in *Egypt*, I longed to ſee his perſon, and the form of his countenance, and through the prayers of my Father *Jacob*, I ſaw him awake in the day of his full and perfect ſhape. Now therefore my Children, know you that I ſhall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye juſtly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you inſtead of all Inheritance: And give you the ſame to your Children for an everlaſting poſſeſſion. For ſo did *Abraham*, *Iſaac* and *Jacob*, they gave us all theſe things for an Inheritance, ſaying, keep the Lords Commandments till he reveal his ſaving health unto all Nations, then ſhall ye ſee *Enoch*, *Noah*, *Sem*, *Abraham*, *Iſaac* and *Jacob*, ſitting at his right hand with joyfulneſs. Then ſhall we riſe alſo every of us to his own Scepter, worſhiping the King of Heaven, which appeareth on Earth in the baſe ſhape of Man. As many as believe in him, ſhall rejoyce with him at that time. And all theſe ſhall riſe again to Glory, and the reſidue unto ſhame. And the Lord ſhall firſt of all judge *Iſrael* for the unrighteouſneſs committed againſt him, becauſe they believed not in God that came in the fleſh to deliver. Then ſhall he Judge all Na-

Of his paſſion, Mat. 27.

Of the coming of the holy ſpirit.

Of his Aſcenſion.

A prophecy of the laſt coming of Chriſt.

The reſurrection and judgment deſcribed.

tions,

tions, as many as believed not in him when he appeared upon Earth, and he shall reprove *Israel* among the chosen of the *Gentiles*, as he reproved *Esau* in the *Midianites*, that seduced his Brethren by fornication and adolatry, who were estranged from God, and fell away from the Inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord ye shall dwell in hope again in me, and all *Israel* shall be gathered to the Lord, and I shall no more be called a ravening Wolf for your Robberies sakes, but I shall be called the Lord's Workman, which giveth food unto such as do good. And in my Seed shall be raised up the Beloved of the Lord, whose Voice shall be heard upon the Earth, and he shall give new knowledge, and enlighten all Nations with light of understanding, and shall come up to save *Israel*. He shall take from them as a Wolf, and give to the Synagogue of the *Gentiles*, and continue in the Synagogue of the *Gentiles* to the Worlds end. He shall be among their Princes as musical Melody in the Mouths of all Men, and his doings and sayings shall be written in Holy Books. He shall be the Lord's Darling for evermore. And as concerning him, my Father *Jacob* taught me, saying; He shall amend the defaults of thy Tribe.

A prophecy of the Nativity of Christ.

Christ described.

Christ wipeth away our sins.

And when he had ended these sayings, he commanded his Children to carry his Bones out of *Egypt*, and to Bury them in *Hebron* by his Fathers. So *Benjamin* died an hundred five and twenty years old, in a good age, and they put him in a Coffin, and in the fourtcore and eleventh year before the departure of the *Israelites* out of *Egypt*, they and their Brethren conveyed their Fa-

ther's Bones privily again into the Land of *Canaan*, and buried him in *Hebron*, at the feet of his Fathers, and returned again out of the Land of *Canaan*, and dwelt in *Egypt* till the day of their departing thence all together.

How

How these Testaments of the Twelve PATRIARCHS were first found, and by whose means they were Translated out of GREEK into LATIN.

THese Testaments were hidden and concealed a long time, so as the Teachers and the Antient Interpreters could not find them. Which thing happeneth through the spightfulness of the *Jews*, who by reason of the most evident, manifest, and often Prophecies of Christ, that are written in them, did hide them a long while. At length the *Greeks* being very narrow searchers out of Antient Writings, sought these Testaments warily, and got them more warily, and Translated them faithfully out of *Hebrew* into *Greek*. Nevertheless this writing continued yet still unknown, because there was not any Man to be found that was skilful both in the *Greek* and *Latin*, nor any Interpreter that might procure the Translation of this Noble Work, until the time of *Robert* the second, sur-named *Grosthead*, Bishop of *Lincoln*, who sent diligent searchers as far

far as *Greece*, to fetch him a Copy of the ſaid Writing, without reſpect of their charges, which he bare moſt liberally. Therefore to continue the Memories of thoſe moſt lightſom Prophecies, to the ſtrengthening of the Chriſtian Faith, that Reverend Biſhop did in the Year of our Lord, 1242. Tranſlate them Painfully and Faithfully, Word for Word out of *Greek* into *Latin* (in which two Tongues he was counted very Skilful) by the he help of Mr. *Nicholas Greek*, Parſon of the Church of *Datchot*, to the intent that by that means the evident Prophecies which Shine more bright than the Day Light, might the more Glorioufly come abroad to the great Confuſion of the Jews, and of all Hereticks, and Enemies of the Church of Chriſt, to whom be Praiſe and Glory for ever *Amen*.

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The Epiſtle *of* PAUL *the Apoſtle to the* Laodiceans.

1 PAUL an Apoſtle, not of Man, nor by Man, but by Jeſus Chriſt:

2 To the Brethren which are at *Laodicea:* Grace be with you, and Peace from God the Father, and from the Lord Jeſus Chriſt.

3 I thank my God, In all my Prayers, that you remain Stedfaſt in him, and in all his works. waiting for his promiſes to the day of Judgment.

4 And be not ſeduced by ſome unprofitable talkers, who go about to cauſe you to fall from the Goſpel which was Preached unto you by me.

5 O that they that were inſtructed by me, might ſerve to the profit of the Goſpel of Truth, and become diligent in good works of Eternal Life.

6 And henceforth are my bonds manifeſt, which I ſuffer for Chriſt's ſake:

7 Whereof I rejoyce in heart, and account it Eternal Salvation.

8 That ſuch be done through your prayers, by the working of the Holy Ghoſt, whether by Life or Death.

9 For

9 For I have a will, and great joy to die in Chriſt, who will by the ſame mercy give you to have of the ſame Love, to be of one Mind.

10 Therefore Beloved Brethren, as you have heard in my preſence, that keep, and finiſh in the fear of God, ſo ſhall you have Eternal Life; for God will work it, and perfect it in you without delay.

11 Beloved, rejoyce in the Lord, and take heed of them that are deſirous after filthy lucre.

12 Let your Prayers be manifeſt to God, and remain in the knowledge of Chriſt:

13 And do that which is meet and convenient, juſt and reaſonable; and what you heard and receiv'd that keep in your hearts, ſo ſhall you have praiſe.

14 The Grace of God, and of our Lord Jeſus Chriſt, be with your Spirits, *Amen.*

Cauſe this Epiſtle to be read unto the *Coloſſians*, and read you that which is written unto the *Coloſſians.*

Read Col. 4. 16.

This Epiſtle of Paul *to the* Laodiceans *was found in the oldeſt Bible that was Printed at* Worms *in* Germany. *A*

A Brief Account of PAUL's *Death at* Rome *under* Nero Cæsar.

PAUL being delivered by *Nero* Bound unto *Longinus* and *Magistus*, the Chief Officers, and *Accestus* the Centurion, that they should lead him without the City, and cause him to be Beheaded; and *Paul* being full of the Holy Ghost, spake the Words of Eternal Life, that *Nero*, and all, should believe in Jesus Christ, who was the King of Heaven and Earth, who would destroy the Glory of this World with Fire. When they had lead him away, *Longinus*, *Magistus*, and *Accestus*, began to say unto him,, *Tell us, O* Paul, *Where is that King? And where will he appear to you? And how will you know him? And what will he give to you? Or what good will he bestow upon you? That you Christians so mightily love him, that by no means you will consent unto our Religion, that you may Live, and enjoy the good of this Life; but rather than all the pleasures of Life, delight to be lead to Die for him with diver Torments: For this seems to be a great Error, to hate this joyful and to embrace, with all your desires,*

Punishments and Death: Paul therefore faith, *O ye Wise Men, Flourishing in Knowledge, depart out of the Darkness and Error wherein the Excellency of your Understanding is covered with Darkness, lest you should see the Truth, which lieth hid in your Minds; turn therefore the Eyes of your Minds to the Everlasting God, the true Light, that you may be able first to know your selves, and so come to the knowledge of that King with gladness, and to be saved from that Fire which is to come upon the World, to remain unhurt: For we do not make War, as you think, for some Earthly King, but the Living God, the Kingdom without end; who, by reason of the Wickedness that is done in this World, he will come to be a Judge, and will Judge it by Fire; and happy will that Man be who will believe in him, he shall have Eternal Life, and shall live World without end; and most unhappy is he, who despising the Riches of his Bounty and Long-suffering, will not return unto him, for he shall Perish Eternally.*

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